



Catalogue
OF THE
Arabic and Persian Manuscripts
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

VOLUME XX
(ARABIC MSS)

PHILLOLOGY

Prepared by
DR AZIMUDDIN AHMAD
AND
MAULAVI MUINUDDIN NADWI

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P R E F A C E



THIS the twentieth volume of the Catalogue of the Arabic and Persian MSS of the Oriental Public Library Baranpore contains notices of 260 MSS grouped under the heading of Philology and subdivided into the four groups of Lexicography Grammar Rhetoric and Prosody It is the work of Dr Azimuddin Ahmad and Maulavi Munuddin Nadwi Having been left incomplete by the former it was continued and finished by the latter but when as a measure of administrative economy the services of Maulavi Munuddin Nadwi were retrenched the volume still lacked its final revision This work was undertaken by Maulavi Abdul Hamid and necessarily involved his examining MSS that had already been examined by the two scholars whose labours on the MSS preceded his own The time spent on the preparation of the volume is thus accounted for

Among the old and rare MSS described in the volume those most deserving of particular attention are the following —

Nos 1964 65 An old and valuable copy of two of the volumes (iv ix) of Tahdib Al Lughah a comprehensive lexicon in several volumes by Abu Mansur Muhammad Al Azhari (d A H 370 = A D 980) Dated A H 639 = A D 1241

No 1966 A very reliable and old copy of the well known dictionary As Sahah by Abu Nasr Al Jawhari (d A H 398 = A D 1007) Dated A H 633 = A D 1235

No 1968 An old copy of a most valuable dictionary of the rare words in the Quran and in Hadis by Abu Ubaid Ahmad Al Harawi (d A H 401 = A D 1010) Dated A H 697 = A D 1297

No 1974 An old copy of Durrat Al Gawwas by Abu Muhammad Al Hariri (d A H 516 = A D 1122) Dated A H 729 = A D 1328

No 1978 An excellent and very early copy of the Muqaddimat Al Adab of Zama^hshari (d A H 538 = A D 1143) Dated A H 670 = A D 1271

No 1983 A rare copy of Lawami An Nujum an abridgment of the Shams Al Ulum of Abu Nashwan (d A H 573 = A D 1178) by an unknown author Dated A H 1186 = A D 1772

No 1990 A very valuable autograph and the unique copy of Al Halbah a rare work containing the names of 237 of pre Islamic

- and Islâmic horses of fame, including the eight horses belonging to the Prophet by Muhammad bin 'Alî bin Kâmil, who was alive in A H 687=A D 1288 The MS was transcribed for the Library of Aş-Sâhib Tâjaddîn (d A H 707=A D 1307), a noble of Cairo Dated A H 677=A D 1278
- No 2003 The unique copy of a versified dictionary of such words as, written in a similar way, are liable to be confused one with another by Jamâladdîn Muhammad Al-Ashkharî Al-Yamanî (d A H 991=A D 1583) Dated A H 1250=A D 1834
- Nos 2004-5 A rare and valuable copy of Majma' Al-Bahraîn, a dictionary of the rare words in the Qurân and the Hadîs in two volumes by Fakhraddîn An-Najafî of the 11th century A H Written during the lifetime of the author
- No 2010 The unique copy of Dustûl Al-'Ulamâ' a dictionary of the technical terms of all branches of Arabic Literature by 'Abdunnabî, an Indian scholar of the 12th century A H Not dated, apparently 12th century A H
- No 2012 A very old and the unique copy of an anonymous commentary on Al-Jumal of Az-Zajjâjî (d A H 310=A D 922) Dated A H 575=A D 1179
- No 2013 A very old copy of Al-'Îdâh, a well-known work on grammar by Abû 'Alî Al-Fârisî (d A H 377=A D 987) Dated A H 599=A D 1202
- No 2014 The unique copy of a commentary on Al-'Îdâh, the preceding work, by Ibn Al-Bannâ' Al-Miṣrî (d A H 471=A D 1078) Dated A H 1296=A D 1878
- No 2016 An old copy of Kitâb Al-Lam', a treatise on grammar by Ibn Jinnî (d A H 392=A D 1002) Dated A H 620=A D 1223
- No 2017 An old and valuable copy of Sharh Al-Lam', a commentary on Al-Lam' (No 2016) by 'Ukbarî (d A H 616=A D 1219) Written during the lifetime of 'Ukbarî Dated A H 611=A D 1214
- No 2019 The unique copy of an anonymous commentary on Al-Mukhtasar Fî'n Nahw (No 2018) Dated A H 1226=A D 1811
- No 2027 An old and valuable copy of Al-'Îdâh, a commentary on the Mufassṣṣ of Zamakhsharî by Ibn Hâjib (d A H 646=A D 1248) Dated A H 672=A D 1273
- No 2090 A very old and correct copy of Al-Muqarrab Fî'n Nahw by Abû'l Hasan An Nahwî (d A H 669=A D 1270) Dated A H 752=A D 1351
- No 2103 A rare and old copy of a commentary on Al-Kâfiyah

- Ash Shafi'iyah by Jumaladdin Ibn Malik (*d* A H 672=A D 1273) by the author himself Dated A H 716=A D 1316
- No 2104 An old and the unique copy of Bugyat Al Amal a treatise on grammar by Abu Ja far Al Fihri (*d* A H 691=A D 1291) Written during the lifetime of the author Dated A H 690=A D 1290
- No 2142 An old copy of the well known work Miftah Al Ulum of Sakluki (*d* A H 626=A D 1228) Dated A H 772=A D 1370
- No 2145 An old copy of Sharh al Miftah a commentary on Miftah (No 2142) by Taftazani (*d* A H 791=A D 1388) Written in the lifetime of the commentator or shortly afterwards
- No 2155 A very early copy of Al Mutawwih the well known commentary on Talkhis al Miftah (No 2153) by Taftazani (*d* A H 791=A D 1388) transcribed in A H 749=A D 1348 or only one year after the composition of the work
- No 2194 An excellent and very old copy of Al Mas'ul As S'ar by Dīya addin Al Jizari (*d* A H 637=A D 1239) Dated A H 679=A D 1282
- No 2196 A very old and early copy of Al Jam' Al Kabir by the above mentioned Dīya addin Not dated apparently 7th century A H The MS once belonged to the San'a Library of Yaman
- No 2212 An old copy of Sharh Al Qasidat Al Khazarayyah a commentary on Al Qasidat Al Khazarayyah of Khazarayy (*d* A H 626=A D 1228) by Ash Sharif As Sabatī (*d* A H 760=A D 1338) Dated A H 889=A D 1484

J A CHAPMAN

Dated

February 17 1936

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ARABIC MANUSCRIPTS.

PHILOLOGY LEXICOGRAPHY

No 1962

foli 16^r lines 15 size 13×9 9×6½

ادب الكاتب

ADAB AL-KÂTIB

The Secretary's Manual a work of lexicographical contents intended as a guide for scribes

Author Abu Muhammad Abdallah bin Muslim bin Qutaybah ad Dinawari أبو محمد عبد الله بن مسلم بن قتيبة الدينوري (d A II 276 = A D 889 see Lib Cat vol xv No 960)

The MS is defective both at the beginning and at the end It opens abruptly thus —

و السعة الحامل و السعة الحامل و الح س من الرجال و س *

The last words are as follows —

قال الغراء الممن براد في اول الحرف و احرة و لا براد في وسطه

فاما ما ردد الله أولا فمعمل *

For other copies see Br Mus Suppl No 832 Br Mus p 247 Casiri No 570 Dérenbourg No 573 Leyden No 489 Wjāhaddīn Nos 2677 8 Hamīdiyyah No 1042 Aya Sufiyah Nos 3769 70 Nur Uṣmāniyyah Nos 3666 7 Kuprīlizadaḥ No 1201 Rampur p 575 For commentaries see Maj Khāl vol 1 p 222 and Brock vol 1 p 122

The work has been printed in Cairo, A H 1300, and an extract from it, with an English translation and notes, was published by W O Sproul, Leipzig, 1877

Written in elegant bold Naskh, with diacritical points

Not dated, probably 13th century

Fol 1^b contains a short biographical notice of the author, extracted from the *Wafayât al-A'yân* of Ibn Khallikân

The title-page contains, besides the seal and signature of a certain Muzaffar Husain, the seals of Sulaimânjâh (A H 1243-1253 = A D 1827-1837), Amjad 'Alî Shâh (A H 1258-1263 = A D 1842-1847), and Wâjid 'Alî Shâh (A H 1263-1273 = A D 1847-1857), rulers of Oudh

No. 1963.

fol. 354, lines 31, size $13 \times 7\frac{1}{4}$, 6×4

الجمهورية

AL-JAMHARAH.

A large dictionary, arranged unsystematically.

Author Abû Bakr Muhammad bin al-Hasan bin Duraid al-Azdî أبو بكر محمد بن الحسن بن دريد الأزدي He was born at Basrah in A H 223 = A D 837 He was famous as a poet and a man of letters and bestowed a special lustre on the Basrah school of grammarians In Basrah he studied under several eminent scholars, including Abû Hâtîm as-Sijistânî (d A H 250 = A D 864) and Ar-Riyâshî (d A H 257 = A D 870) He left Basrah, A H 257 = A D 870, when the Zanj perpetrated a horrible massacre to which his master Ar-Riyâshî fell a victim, and fled with his uncle, Al-Husam, to 'Umân, the chief place of residence of the tribe to which he belonged. After passing twelve years there he proceeded to Persia, where he secured the patronage of the Governor, 'Abdallâh bin Muhammad Ibn Mikâl, and his son Ismâ'îl It was for them that he not only composed the present work but also his celebrated Qasîdah, *Al-Maqsûrah* When Ibn Mikâl was deposed in A H 308 = A D 920 he repaired to Bagdâd, where the Caliph Al-Muqtadir (A H 295-320 = A D 907-932) granted him a pension sufficient to enable him to devote himself entirely to the cause of learning True to his birth he urged the claim of the Arabs to superiority over non-Arabs and opposed the Shu'ûbites, who, finding support in the admission

of Al K̲halīl the oldest lexicographer that Arab names were devoid^d of etymological significance assailed the Arabs from this side. He composed his *Kitāb al Ishṭiqāq* chiefly to refute his opponents by tracing the etymology of every Arab name. He died in Bagdad on Wednesday the 17th *Shāban* A H 321=A D 933. For further particulars of his life and works see Ibn Nadīm p. 61. *Nuzhat al Alibba* fol. 120^a. Ibn K̲halīkan (De Slane's translation) vol. iii p. 37. *Yaqut* vol. vi pp. 483-494. *Bughyat al Wuṭat* fol. 23^a. *Ibn al Aṣīr* vol. viii p. 204. *Mīrat al Janān* fol. 196. *Muruj ad Dahab* fol. 354^b. *Dustur al Ilām* fol. 49^b. *Brock* vol. i p. 111.

Beginning —

اخذنا السمع ابو يعقوب يوسف بن يعقوب بن حراد النكرمي قال
قرأت هذا الكتاب على ابي عمران موسى بن رباح بن عيسى بن نسيئة
نسط ابي على الغالي في شهر سنة خمس و سبعين و ثمانمائة بمصر
في القراءه قال قرأته على ابي بكر محمد بن الحسن بن دند قال
ابو بكر محمد بن الحسن بن دند الحمد لله الحكيم لا اله الا ر
لا استغاده الح *

In the preface the author makes mention of the *Kitāb al Ain* of Al K̲halīl (*d* A H 175=A D 791) with praise. He also mentions the name of his patron Abul Abbas Isma'il bin Abdallah bin Muhammad bin Mikal for whom he wrote the present work.

For other copies see Leyden No. 62. Paris No. 4231. Kupri hizada, No. 1541. Yeni No. 1124. Nur Usmaniyyah Nos. 4745 & *Aṣṣafiyah* No. 4672. *Wahaddin* No. 3100. *Carro* vol. iv p. 171. *Aṣafiyah* p. 1434. Rampur p. 509. See also Haj K̲halī vol. ii p. 629.

The work has been printed in the *Da'irat al Ma'arif* Haidarabad (Deccan) in A H 1345.

Written in fair Arabian Naskh with numerous short lacunæ.

Not dated probably 14th century.

No. 1964.

foll 234, lines 19, size $13\frac{1}{2} \times 10\frac{1}{4}$, 10×7 .

أَهْدِبُ ، اللغة

'I'AHDIĪB AL-LUGAH.

An old and valuable copy of the fourth volume of the *Tahdīb al-Lughah*, a comprehensive lexicon in several volumes, of which we have only two volumes, viz, the present one and vol 1x (see No 1965 below) The arrangements are the same as in the *Kitāb al-'Ain* of Al-Khalīl (d A H 175 = A D 791)

Author Abū Mansūr Muhammad bin Ahmad bin al-Azhar bin Talhah al-Azharī al-Harawī أبو منصور محمد بن أحمد بن الأزهر بن طلحة الأزهرى He was born at Harāt, A H 282 = A D 895 He went to Bagdād while still young, and studied under Muhammad bin as-Sarī Ibn as-Sarrāj (d A H 316 = A D 928), a well-known pupil of Al-Mubarrad (d A H 285 = A D 898), and perhaps also under Ibn Duraid (d A H 321 = A D 933, see No 1963 above) In A H 311 = A D 923 he left Bagdād for Mecca on pilgrimage On his way back from Mecca, he fell into the hands of the Qarāmitah (an offshoot of the Shī'ah sect), who, on the 18th Muharram, A H 312 = A D 924, attacked the pilgrim caravan at Al-Habīr on the road from Medina to Kūfah When the booty together with the captives was divided, our author fell to the lot of a Beduin tribe which passed the winter at Ad-Dahnā, the spring at As-Sammān, and the summer near both the fountains of As-Sītār This involuntary stay helped him greatly in his studies, as it offered him an opportunity of learning the Arabic language in its unadulterated purity After regaining his freedom he returned to his native town, where, after prolonged literary activity, he died in A H 370 = A D 980 For further particulars of his life and works see Ibn Khallikān (De Slane's translation), vol iii, p 48, Yâqût, vol vi, pp 297-299, Mu'jam al-Buldân, vol iv, p 951, Abu'l-Fidâ', vol ii, p 549, Nuzhat al-Ahbbâ', fol 148^a, Bugyat al-Wu'ât, fol 6^b, Mir'ât al-Janân, fol 225^a, Dustûr al-'Ilâm, fol 6^b, Brqk, vol i, p 129

Beginning

أبواب الكاء والتاء - قال اللد ، الحتر الدكر من العال ، فله ، لم

اسمع الحتر بعدا المعنى لعبر اللد ، وهو مذكر الح *

The arrangements of the work are peculiar. The order of the letters as given by Haj Khalīl vol II p 479 is as follows —

ع ح ه ح ع ق ك ح ش ص ص س ر ط د د ط
د ر ل ر ف ف م ا ي *

Each letter is subdivided into six grammatic sections viz (i) الرباعي (v) الالف (iv) الثلاثي المعدل (iii) الثلاثي الصحيح (ii) المصاعف (vi) الحامسي. The roots classed under each letter are those into which that letter enters either as third second or first radical.

The present volume contains the latter part of the letter ح and the earlier part of the letter ر. The last word explained is الطهر.

The colophon reads thus —

آخر الجزء الرابع من كتاب ندرت اللغة للارشي و الحمد لله
رب العالمين و صلواته على حمد حله محمد النبي و على اله و
و اصحابه الاكرمين و سلامه و بقلوة ان شاء الله في اول الخامس مرة ط
قال اللب الرهط عدد يجمع ما بين ثلثة الى عشرة و كتب العدد المسقى
من دينة الراحي رحمه الله على بن محمد بن صدقة التفاضي اله ه
من الاصل الذي فائده ان جان العاملان اني اله اف و ان العصار
ر اله الله ه ا ندمج آخر و ذلك في شهر سنة سبع و ثلثين
و ستمائة حامدا و مصليا *

According to the above colophon this valuable MS was transcribed by Alī al Khafajī the son of Abu Alī Muhammad bin Sadaqah al Khafajī (d A H 622=A D 1225 see *Dustur al Ilam* fol 43) an illustrious poet and a good calligrapher from a copy corrected and collated by Ibn al Aṣṣar and Ibn al Khashshab (d A H 567=A D 1171) with several other copies of the work.

For other copies see Br Mus Suppl Nos 839 40 Cairo vol IV p 169 Walīaddin No 3099 Aya Sufiyah No 4671 Nur Uṣṣmaniyah Nos 4686 7 4743 4 Bashīr Aga No 625 Kupri Izzadah Nos 1526-39 Rampur p 509.

Lane expresses his indebtedness to this work in the preface to his splendid dictionary (p viii). This work is one of the chief sources of *Lisan ul Arab* of Ibn Manzur al Ifriqi.

Written on thick creamy paper in good Naskh, with diacritical points Fol 234 should come after fol 232

Dated A H 639 = A D 1241

Scribe علي بن محمد بن صدوق الكعبي

The title-page contains, besides notes by several former owners about their purchase of the MS, a biographical notice of the author, extracted from the 'Uyûn at-Tawârîkh of Al-Kutubî (i e Muhammad bin Shâkir al-Halabî ad-Dârânî ad-Dimashqî, who died in A H 764 = A D 1363, see Brock, vol II, p 48)

No. 1965.

fol 202, lines 19 size same as above

The Same

The 9th volume of the same work

Beginning

بسم الله الرحمن الرحيم وله يستعين ح ، وى - ح ، ي -
..... الكفاية السعيدة الفارعة فادا كاد ، مسكوبة وبى عامدة الح *

The present volume begins with the latter part of the letter ح, and contains also ص, beginning on fol 10^a, ص, beginning on fol 49^b, and س, beginning on fol 111^a It ends abruptly with the explanation of words connected with the root وسى

The handwriting and paper of this volume are identical with those in the preceding volume, hence we believe that both the volumes are written by the same scribe

The title-page contains a short biographical notice of the author, extracted from the *Wafayât al-A'yân* of Ibn Khallikân

No. 1966.

fol 370, lines 31, size 12 × 8 $\frac{3}{4}$, 9 × 6 $\frac{1}{2}$

المصاح

AS-SAHÂH.

A very old and reliable copy of the well-known dictionary of Abû Naşr Ismâ'îl bin Hammâd al-Jawharî أبو نصر اسماعيل بن حماد الجوهري.

Beginning —

الحمد لله شكرنا على نواله و الصلوة على محمد و آله اما بعد فاني

قد دعيت هذا الكتاب ماصح عندي من هدية الله الي *

The author who was the nephew and pupil of Ishaq bin Ibrahim al Farabi (d A H 378=A D 988) the author of the famous *Duan al Adab* was born at Farab After receiving his early education at his native town from his uncle he proceeded to Bagdad where he prosecuted his advanced studies under Abu Ali al Farisi (d A H 377=A D 987) and Abu Saïd al Hasan as Sirafi (d A H 368=A D 978) He made a journey to Hijaz through the lands of the Rabi'ah and Mudar tribes in Syria to acquaint himself with pure Arabic After his return to Khurasan he settled in Damagan which however he soon left for Naisapur the capital of Khurasan where he passed his life in literary activities as teacher and author He died in consequence of a fall from the roof of the grand mosque of Naisapur in A H 398=A D 1007 For further particulars of his life and works see Yatimat ad Dahr vol iv p 289 Yaqut vol ii pp 266-272 Bugyat al Wu at fol 152 Nuzhat al Alibba fol 157 Brocl vol i p 128 See also Mir at al Janan fol 237^b and Dustur al Ilam fol 31 where the date of the author's death is recorded as A H 393=A D 1002

The work is divided according to the number of the letters in the Arabic alphabet into twenty eight chapters each subdivided into twenty eight sections

For other copies see Br Mus pp 227 467 639 Br Mus Suppl Nos 845-9 Rosen Institute No 151 Kupriliadah Nos 1546-50 Hur Laila Nos 433 4 Bashir Aga No 630-4 Nawr Usmaniyyah Nos 4757-70 Aya Sufiyah Nos 1398-1400 Yen Nos 1131-4 Cairo vol iv p 164 Rampur p 511 For abridgments see Haj Khal vol iv pp 91-97

The work has been lithographed in Tihiran A H 1270 and printed in Bulaq A H 1282 and 1292 under the title نوح اللغة و مصاح العربيه

The colophon reads thus —

وقد تم كتاب المصاح في اللغة و الحمد لله على إمامه حمدا نوارى
نعمه و صلواته على خير خلقه محمد على آله و أصحابه على يدى العدد
المدرس المؤمل رحمه العرب العطار ثونس بن نوكه بن كاهن بن مراك

الراوندى فى ثانى محرر المحرم من سنة ثلاث و ثلثين و ستمائة فى
مدينة السلام و فيه الاسلام بعداد المحروسة صاحبها الله عن طرق المكاره
فى المدرسة المداركة الدطامه *

According to the above colophon, this valuable MS was transcribed by one Yûnus bin Barakah ar-Râwandî in the Nizâmîyah Madrasah of Bagdâd. The colophon is followed by a note stating that it was collated with an original transcribed by Al-Jawâlîqî (*d* A H 539 = A D 1145), an eminent philologist and the author of the celebrated *Al-Mu'arrab*, which has been edited by E. Sachau, Leipzig, 1867.

Written in elegant Arabian Naskh, with diacritical points

Dated the 12th Muharram, A H 633 = A D 1235

Scribe يونس بن بركة الراوندى

No. 1967.

fol 575, lines 27, size $12\frac{3}{4} \times 8$, $8 \times 4\frac{1}{4}$

The Same.

Another copy of the same work, beginning as the above

Written in beautiful Naskh, with a sprinkling of diacritical points

Dated Monday, the 14th Rabî', A H 1051 = A D 1641.

Scribe علام علي

No. 1968.

fol 268, lines 25-34, size $12 \times 7\frac{1}{4}$, $10\frac{1}{2} \times 6\frac{1}{4}$

كنا ، العربيس

KI'ÂB AL-GARÎBAIN.

The present work, a dictionary of the rare words in the Qurân and Hadîs, in its conception and execution, is not only the first of its kind but, according to Ibn al-Asîr (see *An-Nihâyah*, fol 3, No 1985 below), has served as a guide and model down to his own time.

Author Abu Ubaid Ahmad bin Muhammad bin Muhammad al Harawī أبو عبد الله أحمد بن محمد بن محمد الهروي. He is described by As Suyuti Bugyat al Wu at fol 125^b as a great scholar deeply versed in philology and tradition. According to Yaqut Irshād al Arib vol 1 p 86 he studied under a host of teachers among whom was Abu Sulaiman Ahmad bin Muhammad al Khattabi (d A H 388 = A D 998 see Dustur al Ilam fol 43) a poet and well known traditionist whose dictionary of the rare words occurring in Hadis is mentioned by Ibn al Asir in the introduction to *An Nihayah* as one of the three fountain heads from which all other works on the subject were composed. He attached himself for a long time to Abu Mansur Muhammad bin Ahmad al Azhari (d A H 370 = A D 980) the philologist (see 1964 above). He wrote besides the present work a history of the rulers of Harat entitled *Kilatu Wulat al Harat* which if extant would certainly be of great importance for the early history of Harat. He died on the 6th Rajab A H 401 = A D 1010. See *Tabaqat al Kubra* by As Subki vol iii fol 171^b *Tabaqat* by Al Isnawi fol 238 *Tabaqat* by Ibn Qadi Shuhbah fol 22 *Bugyat al Wu at* fol 125^b *Mir at al Janan* fol 240 Ibn Khallikan (De Slane's translation) vol 1 p 78 *Dustur al Ilam* fol 149^b Brock vol 1 p 131.

Beginning —

قال ابو عبد الله احمد بن محمد بن محمد الهروي قال سبحان من له
في كل شيء ساعد فانه الله واحد و في كل ما ادركه بصر و اصى الله بظن
دليل فاهر على انه قددم قادر الم *

For other copies see Berlin Nos 696-7 Leyden No 65 India Office No 902 Kupriližadah Nos 375-7 For abridgments and commentaries see Haj Khal vol iv p 333

Written in Arabian Naskh without diacritical points. Foll 1-10 and 47-66 are in a later hand. The first folio is seriously damaged.

Dated A H 697 = A D 1297

No. 1969.

foll 78, lines 27, size $9 \times 6\frac{1}{2}$, $5\frac{3}{4} \times 4\frac{1}{4}$

فقه اللغة و سر العربنة

FIQH AL-LUGAH WA SIRR
AL-'ARABÎYAH.

An Arabic glossary, arranged according to subjects

Author Abû Mansûr 'Abdalmalik bîn Muhammad bîn Ismâ'il as-Sa'âlibî الثعالبي ابي اسماعيل بن محمد بن اسمعيل عدد الماك بن محمد بن اسمعيل الثعالبي (d A H 429 = A D 1037, see Lib Cat, vol XII, No 791)

Beginning

ربما آتينا من لدنك ، رحمة و هدية لنا من امرنا رسدا رساله جعلها
 عدد الملك بن محمد بن اسمعيل الثعالبي مقدمه لكتاب فقه اللغة
 و سر العربنة الذي ألقه لمجلس الامر السيد ابى العسل عبيد الله بن
 احمد المنكالى الح *

The preface includes a dedication to Amîr Abu'l-Fadl 'Ubaid-allâh bîn Ahmad al-Mikâlî, the governor of Fars, at whose residence in Firûzâbâd the author had spent four months, and at whose request, he composed the present work

For other copies see Berlin, Nos 7035-6, Wien, No 231; Br Mus, No 1684, Br Mus Suppl, No 853, Paris, No 4251, Alger, No 244, Waliaddîn, No 3130, Hamidiyah, Nos 1407-8, Avâ Sûfiyah, No 4716, Râmpûr, p 512

For printed editions see Brock, vol 1, p 285

Written in Arabian Naskh Water-stained Fol 10 should come after 8 Foll 68-78 are in a later hand

Not dated, probably 13th century

No. 1970.

foll 160, lines 14 size $7\frac{1}{4} \times 4\frac{1}{2}$, $5\frac{1}{4} \times 2\frac{3}{4}$

The Same

Another copy of the same work, beginning as the above

Written in elegant Naskh, with a sprinkling of diacritical points.
 Water-stained

Dated Thursday the 24th Ramadan A H 1121=A D 1709 •
The title page contains besides the seal of a certain Sayyid Muham-
mad Abbas Musawī dated A H 1262=A D 1846 the signature of
Muhammad Mahdī bin Radiʿaddīn Muhammad al Harawī

No 1971

fol 56 lines 25 size $8\frac{1}{2} \times 6$ $6\frac{1}{2} \times 4\frac{1}{4}$

The Same

Another copy of the same work defective at the beginning It
opens abruptly at the beginning of the first *Fasl* of *Bab VII* thus —

الحسن الحسن الحسن العدد و الوستو اللحن الناس العسب
الدمر الناس *

Written in Naskh Worm eaten

Dated Saturday the 7th Shawwāl A H 1066=A D 1655

Scribe نوح الدس محمد بن حلف نوح الدس الحنفى

No 1972

fol 47 lines 23 size $9\frac{1}{2} \times 7\frac{1}{4}$ $7\frac{1}{4} \times 5\frac{1}{2}$

نظام العرب

NIZÂM AL-GARÎB

A glossary of rare words used by ancient poets arranged accord-
ing to subjects

Author Abu Muhammad Isa bin Ibrahim ar-Rabāʿī al-Lugawī
Suyutī in *Bugyat al Wuʿat*
fol 296^b describes him as a great scholar of Yemen deeply versed in
philology and jurisprudence According to Yaqut Ibrahim al-Arib
vol vi p 100 he was the chief authority in Yemen on philological
questions He died at Ahazah in A H 480=A D 1087 For the
notices of his life see *Mu jam al Buldan* vol vi p 907 *Bugyat al*
Wuʿat fol 296^b Yaqut vol vi p 100 • *Dustur al-Ilām* fol 52^b
Brock vol i p 279

Beginning —

الحمد لله الذي مخرج الاشياء من العدم الى الوجود و جعلها
في الاختلاف ، و التعابير حاربه الى رحل محدود و معضل الانسان على سائر
المخلوقات من الحيوان و الجمادات مما حسه به من العكر العفلة الح *

The first chapter has the heading *باب ما جاء العرب في خلق الانسان*
A few folios are wanting at the end The MS breaks off abruptly in
the middle of the chapter *باب في المجموع* The last words are
as follows

المرباع ما ذكرناه و الطبع الوسع يقال طبع السده ، اذا علاه (sic)
قال صلى الله *

For other copies see Berlin, No 7039, Leyden, No 68 Br
Mus, No 1010, Br Mus Suppl, No 1214, Ayâ Sûfiyah, No 4335
Râmpûr, p 518

Written in Arabian Naskh Names of poets are written in red
while the headings of chapters are in thick black ink

Not dated, probably 14th century

No 1973.

fol 32, lines 17, size $9\frac{3}{4} \times 6\frac{1}{4}$

[مختصر نظام العرب]

[MUKH'TASAR NIZÂM AL-GARÎB.]

A fragmentary copy of an anonymous abridgment of the
preceding work

It contains only that portion of the work which deals with
words connected with man as an individual and as a member of
society It begins, without doxology or introduction, as follows

اسماء اعضاء الانسان من راسه الى قدمه - بسم الله الرحمن الرحيم -
السوى خلقة الراس ح سوى قال الله تعالى براعة للذى يعنى
جلود الراس الح *

The MS ends with a chapter dealing with the names of the various parts of the body of the camel

No other copy of the work is known

Written in elegant Naskh with the headings in red

Not dated probably 18th century

No 1974

fol 96 lines 19 size $8\frac{1}{2} \times 6$ $7 \times 4\frac{1}{2}$

درة العواص

DURRAT AL-GAWWÂS

A work dealing with words and phrases which are current among Arabic speaking people but are due to mistake or false analogy

Author Abu Muhammad al Qasim bin Ali bin Muhammad al Hariri أبو محمد القاسم بن علي بن محمد الحريري

Beginning —

اما بعد حمد الله الذي عمَّ عباده بوطائف العوارف و حص من شاء

منهم بطائف المعارف الح *

The author a great philologist and elegant writer of Basrah was born in A H 446 = A D 1054 His family came from Mashan a small village in the vicinity of Basrah where he possessed a small landed property bringing in a considerable income Being thus freed from the cares of everyday life he devoted himself to linguistic studies and led the calm and contented life of a well to do man of letters He owes his fame chiefly to his *Maqamat* which contains a large portion of the language spoken by the Arabs of the desert such as its idioms its proverbs and subtle delicacies of expression He died in A H 516 = A D 1122 For further particulars of his life see Ibn Khallikan (De Slane's translation) vol II p 490 Yaqut vol VI pp 167-184 Nuzhat al Alibba fol 108 Bugyat al Wu at fol 304^b Abu l Fida vol III p 413 Ibn al Asir vol X, p 221 Al Ma'hibzumi's Rawdat al Adab p 152 Brock vol I p 276

For other copies see Berlin No 6503 Leyden, No 69 Gotha No 185 • and Cairo vol IV p 172. For commentaries and annotations see Haj Khal vol III p 205

The work has been edited and published by Thorbeeke, Leipzig, 1871. It has also been printed in Cairo, A H 1273, and in Constantinople, A H 1299.

Written in fair Arabian Naskh, with copious marginal notes.

Dated A H 729 = A D 1328.

The title-page contains notes by several former owners of the MS, the earliest of which is dated A H 729 = A D 1328.

No. 1975.

foll 99, lines 29, size $8\frac{1}{4} \times 6$, 7×4 .

شرح درة العواص

SHARḤ DURRA'Ī AL-GAWWÂŞ.

A commentary on the preceding work, by Shihâbaddîn Ahmad bin Muhammad bin 'Umar al-Khafâjî ash-Shâfi'î شهاب الدين أحمد بن عمر الخفاجي الشافعي (d. A H 1069 = A D 1658, see Lib Cat, vol xii, No 793).

Beginning

الحمد لله الذي جعل حمدة في تاج الادب درة و اشكره على احسانه
الذي هو في واحة دهم المطالع عزة و بعد فان كتاب الدرّة
لما احتوى على درر مستخرجة من لجة المراجعة الح *

The preface includes a dedication to Sultân Murâd IV, (A H 1032-1049 = A D 1622-1639) of the Ottoman dynasty.

For other copies see Brock, vol 1, p 277.

The work has been printed in Constantinople, A H 1299.

Written in elegant Arabian Naskh, with quotations from the text in red.

Dated A H 1237 = A D 1821.

No 1976

fol 241 lines 25 size $11\frac{1}{4} \times 7$ 8×5

مجمع الاصل

MAJMA' AL-AMSÂL

A collection of proverbs alphabetically arranged and accompanied by a commentary, by Abu l Fadl Ahmad bin Muhammad bin Ahmad bin Ibrahim al Maidani an Naisaburi ابو الفصل احمد بن محمد بن احمد بن ابراهيم الميداني النيسابوري

Beginning —

ان احسن ما توسع به صد الكلام واحمل ما يعقل به صد الدظام
حمد الله دى الحلال والاكرام
سميت الكتاب مجمع الاصل

الح *

The author an eminent philologist of Naisapur was a favourite pupil of Abu l Hasan al Wahidi (d. A. H. 468 = A. D. 1075). He wrote several instructive works on philology and grammar. Besides the present work and those mentioned in Brock vol 1 p 289 the following four compositions of his are enumerated by As Suyuti —

درعه الطرف في (iii) المصادر (ii) الامودح في النحو (i)
شرح المعصليات (iv) الصرف

He died at Naisapur on Wednesday the 25th Ramadan A. H. 518 = A. D. 1124. According to As Sam'ani Al Ansab fol 349^a he is called Al Maidani since he was buried in Maidan Ziyad a place in Naisapur. For further particulars of his life see Ibn Khallikan (De Slane's translation) vol 1 p 130 Mir'at al Janan fol 300^b Bugyat al Wu'at fol 121 Nuzhat al Alibba fol 173 Dustur al Ilam fol 133 Brock vol 1 p 289

The author tells us in the preface that the work contains altogether six thousand and a few more proverbs divided into thirty chapters

For other copies see Berlin No 8670 Leyden No 385^c Paris No 3958-63 Munchen No 643 Br Mus Suppl No 997 Cairo vol iv p 300 Rampur p 613 Buhar No 410

The work was edited and published with a Latin version by Freytag Bonn 1838-43. Since then it has been frequently printed

The work was composed at the instance of Ala addawlah Abu l Mu'azzar Atsız bin Khwarizm Shah (A H 521-551=A D 1127-1156)

For the contents of the work see Berlin No 6960

For other copies see Br Mus Suppl No 856 Leyden Nos 109 110 Landberg No 383 Bodleian No 1633 Cairo vol iv p 190 Wahaddin Nos 3165-8 Aya Sufiyah Nos 4777 8 Bashir Aga No 648 Rampur p 518 See also Brock vol i p 291 and Haj Khal vol vi p 76

Written in elegant Arabian Naskh with a sprinkling of vowels Between the lines of the Arabic text is written by the same hand but in a smaller character a gloss giving the Persian equivalents of the words

Dated A H 670=A D 1271

The work has been edited and published by Wetzstein Leipzig 1844

No 1979

foli 34 lines 31 size $11 \times 6\frac{1}{4}$ $8\frac{1}{4} \times 4$

اساس الملاء

ASÂS AL-BALÂGAH

The well known dictionary of Az Zamakhshari الرمخسرى the author of the foregoing work

Beginning —

قال حار الله العلامة اسناد الدنيا شيخ العرب والعجم صاحبه الكشف
فكر حوارم ابو القاسم محمود بن عمر الرمخسرى رحمه الله عليه حذر
مطرون به امام كل كلام و اصل مصد به كل كتاب حمد الله و مدحه بما
مدح به في كتابه الكريم *

The work is described by Lane in his preface p xv as an excellent work of which he made much use in his lexicon

For other copies see Br Mus p 229 Leyden Nos 71-3 Berlin No 6958 Cairo vol iv p 162 Wahaddin Nos 3087 8 Yeni Nos 1120 1 Hamidiyah No 1358 Aya Sufiyah Nos 4657 8 Nur Usmaniyyah Nos 4688-90 Kuprîlîzadah Nos 1514-6 Bashir Aga No 622 Asrifiyah p 1428 Rampur p 507 See also Brock vol i p 292 and Haj Khal vol i p 264

The work has been printed in two volumes at Cairo, A H 1299

The MS was transcribed by 'Abdallâh bin Husain bin Ahmad bin Ja'bar al-Bahrânî at Shâhjahânâbâd (Delhi) for the library of his uncle, Shaikh Yûsuf bin Ja'far al-Bahrânî

Written in fair Indian Naskh, with the headings in red

Dated the 10th Jumâdâ I, A H 1137 = A D 1724

At the end is a short extract from As-Sayyad ash-Sharîf al-Jurjanî's commentary on the *Miftâh al-'Ulûm* (see No 2147 below), dealing with the different divisions of knowledge

The title-page contains three obliterated seals.

No. 1980.

fol 306, lines 27, size 10 × 6, 7 × 4

العائق

AL-FÂ'IQ.

A dictionary of rare words occurring in works on tradition, by Az-Zamakhsharî الرَّمْضَرِي (see No 1978 above)

Beginning

الحمد لله الذي فتى لسان الديبج بالعربية الدينة و الخطاط العجميخ النخ *

The work was completed, as stated by the author at the end, in the beginning of Rabî'î, A.H 516 = A D 1122.

For other copies see Berlin, Nos 1648-9, Leyden, No 70, Ayâ Sûfiyah, Nos 4707-8, Kûprilîzâdah, Nos 370-2, Yenî, Nos 1135-8, Bashîr Âgâ, No 635, Hûr Lailâ, No 435, Âsafiyah, p 1438 See also Brock, vol 1, p 292, and Hâj Khal, vol iv, p 348

The work has been printed in Haïdarâbâd, A H 1324

Written in fair Indian Naskh with copious marginal notes
The words explained are written in red

Not dated, probably 17th century

No 1981

foll 474 lines 27 size 10×7 7½×4½

شمس العلوم

SHAMS AL-'ULŪM

An Arabic dictionary of great importance for scholars interested in the study of South Arabian inscriptions arranged according to the initial letters of roots

The full title of the work as given in the preface is as follows —

شمس العلوم و دواء كلام العرب من الكلام *

Author Abu Sa'id Nashwan bin Sa'id bin Naḥwan al Yamani al Himyari أبو سعيد نسان بن سعيد بن نسان الحميري (d. A H 573=A D 1178 see Lib Cat vol xv No 1096)

Beginning —

الحمد لله الواحد العدم العادر العظيم العرب العلم الصانع الحكيم

أما بعد فإن أصل اللغات وأصل منطق الناس إنما هو

ما نزل به القرآن المجيد وأنه كتاب عربى *

The dictionary contains besides lexicographical explanations of words the names of Arab Kings the useful properties of plants and minerals explanations of Quranic verses and notices relating to history genealogy arithmetic law the interpretation of dreams and astrology D H Müller made much use of the present work in correcting the text of the *Qaṣīdat al Himyarīyah* a poem in glorification of the Himyarite Kings of Yemen See Z D M G vol xxix pp 620-8 Sitzungsberichte der k. Akademie 1877 vol lxxxvi p 171 and D H Müller Sudarabische Studien p 143

The date of composition A H 570=A D 1174 is indicated in the following verse in the preface —

وفى سنة السبعين والـ من دم ما جمع من الـ فى رمضـ

* For other copies see Berlin Nos 6963-8 Fscur Nos 34, 603 Uri No 1074 Br Mus Suppl Nos 858-864 Cairo vol xv p 175 Hamāyah No 1397 Aṣafiyah p 1436 Rampur p 511 Buhār Lib Cat vol ii No 368

Dr Azīzaddīn Ahmad in his 'Die auf Sudarabien bezüglichen Angaben Naswan's im Šams al Ulum' has published extracts from

Nashwân's *Shams al-'Ulûm*, Gibb Memorial series, vol xxiv, Leyden, 1916

Written in fair Indian Naskh, with the headings in red Water-stained

The correct order of the folios should be 1-113, 119, 115-118, 114, 120-150, 152, 151, 153-429, 432 133, 430-431, 434-444, 446, 445, 447 150, 453-454, 456-457, 455, 452, 451, 458 174

Dated the 14th Du'l-Hijjah, A H 1083 = A D 1672

Scribe. محمد بن موسى القوي

The title-page contains, besides miscellaneous notes and extracts from other books, the following three chronograms for the date of the death of Shaikh 'Abdal'azîz bin Shaikh 'Abdalqâdir al-Hanafî al-Qâdirî al-Fatanî (d A H 1163 = A D 1749), to whom the MS. once belonged

- (i) وَأَدَّلَ نَكَّةَ اللَّهِ
(ii) يَخْلُدُ نَفْرَدُوسَ عَرِيرِ عَالِدِ
(iii) حُدَّةَ مَعَالِ حَايِ عَرِيرِ اسْمِ

No. 1982.

fol 619, lines 24, size $11\frac{1}{2} \times 8$, $8\frac{1}{2} \times 5$

عياء الحكوم مختصر سمس العلوم

DIYÂ' AL-HULÛM MUKH'I'ASAR SHAMS AL-'ULÛM.

An abridgment of Nashwân's *Shams al-'Ulûm*, by his son Abû 'Abdallâh Muhammad bin Nashwân bin Sa'id al-Himyarî الله بن شوان بن سعيد الحميري

Beginning

اما بعد الحمد لله مستحق الحمد بعمائه على جمع هذه
... .. وقد صدق الله العلماء رحمهم الله تعالى تصانيه ، كثيرة حرس
كل منهم تصديقه و صدقه بعض الصراط بكراسة السكل مفردة ولم
يجمعها في تصديقه ، جامع ولم يجمع باحتماعها طامع حتى جمعها شوان
رحمه الله في كتابه سابقا لا يراون فيما الى به الخ *

The author tells us in the preface that he wrote this abridgment at the request of some of his friends restricting himself to the lexicographical explanations of words and omitting all the literary and descriptive matter of the original work

For other copies see Aya Sufiyah No 4700 Waliaddin Nos 3124 5 Uri No 1074 See also Brock vol 1 p 301 and Haj Khal vol iv p 74

Written in elegant Arabian Naskh The words explained are written in red

Slightly worm eaten

Not dated probably 17th century

The title page contains a short biographical notice of Nashwan extracted from the Bugyat al Wu at of As Suyuti

No 1983

fol 59a lines 23 size 11½ x 9½ 7½ x 4

لواعع السحوم

LAWÂMI'AN-NUJÛM

Another abridgment of Nashwan's *Shams al Ulum* by an unknown author who appears to have no knowledge of *Diya al Hukam* (No 1982 above)

Beginning —

* الحمد لله الذي وصل الانسان على سائر احوال

• Another copy of the work is noticed in India Office No 1094

Written in fair Arabian Naskh Fol 37-46 are inserted by a later hand

Dated A H 1186 = A D 1772

Scribe علام رسول

No 1984

fol 30 lines 15 size 11 x 6 7½ x 4

• كتاب المسحوظ

KIFÂYAT AL-MUTAHAFIZ

A dictionary of synonyms, arranged according to subjects

Author Abû Ishâq Ibrâhîm bin Ismâ'il bin Ahmad bin
 'Abdallâh at-Tarâbulusî, commonly called Al-Ajdâbî أبو إسحاق الأجدابي
 بن إسماعيل بن أحمد بن عبد الله الطرابلسي أبو إسحاق الأجدابي
 Beginning

الحمد لله رب العلمين و صلى الله هدا كتاب
 مختصر في اللغة و ما يحتاج اليه من عربي ، الكلام و اودعناه فيه كثيرا
 من الاسماء و الصفات الخ *

The author belonged to a family well known for learning, and was himself a linguist of considerable reputation. He died before A. H. 600 = A. D. 1203. See Brock, vol 1, p 308, Yâqût, vol 1, p 47, Bugyat al-Wu'ât, fol. 139, Hâj Khal, vol v, p 224.

For other copies see Berlin, Nos 7043-4, Gotha, No. 423, Leyden, Nos 75-6, Br Mus, No 1010, Cairo, vol iv, p 179, Râmpûr, p. 514.

The work has been twice printed in Cairo, viz, in A. H. 1287 and 1313.

Written in fair Nasta'liq, with the headings in thick Naskh. The last folio should come after fol 25.

Not dated, probably 18th century.

No. 1985.

fol 437, lines 30, size $11\frac{1}{2} \times 7\frac{1}{2}$, $9\frac{1}{2} \times 7$

المعاني في عربي الحديث والآثار

AN-NIHÂYAH FÎ GARÎB AL-ḤADÎS WA'L-ÂSÂR.

A dictionary of rare words occurring in works on tradition.

Author Majdaddîn Abu's-Sa'âdât Al-Mubârak bin al-Asîr ash-Shaibânî al-Jazarî مجد الدين أبو سعادات المبارك بن الأسير الشيباني الحزري
 (d. A. H. 606 = A. D. 1209, see Lab Cat, vol v, part 1, No 223)

Beginning

الحمد لله على نعمه بجميع محامده ..
 فلا حلا .. بين اولى الالاب و العقول الخ *

The work contains an introduction dealing with the history and development of the dictionary which is fully described by Haj Khal vol iv p 322

For other copies see Berlin Nos 1650-8 India Office No 999 Br Mus Nos 1387 1686 Br Mus Suppl No 1252 II, Aya Sufiyah Nos 4781 2 Ragib Pasha Nos 359-62 Cairo vol 1 p 445 Buhar No 369 Aşafiyah p 1448 See also Brocl vol 1 p 357

The work has been lithographed in Tihiran A H 1269 and printed in Cairo A H 1311

The colophon reads thus —

هذا آخر كتاب الدبابة في عرب الحديث و الانا لاس الانبر
و كان القراع من كده هذا الكتاب المبارك في باب
رحب الفرد من سور سنة سنة و مائة و الف و كتب هذه النسخة من
سنة ١٢٦٠ مصدرة قال كاتبها لنفسه القعر الى رحمة ربه العبد موسى
بن ابراهيم بن يحيى السعراوى فى السادس و العشرين من جمادى الا لى
سنة اربع و ثمانين و ستمائة *

According to this colophon the MS was transcribed from a very accurate copy of the work written by Musa bin Ibrahim bin Yahya Ash Sha rawi in A H 684=A D 1285 This Ash Sha rawi who belonged to the Hanbali sect was a poet and scholar of considerable reputation He died in A H 702=A D 1302 See Ad Durar al Kaminah vol ii fol 306^b

Written in beautiful Arabian Naskh with vowel points The headings are in red

Dated the 3rd Rajab A H 1106=A D 1694

No 1986

fol 430 lines 30 size 16½ × 11½ 9 × 5½

The Same

Another copy of the same work beginning as above

Written in beautiful Indian Naskh, within broad gold and coloured ruled borders with an illuminated frontispiece

Not dated probably 17th century

According to a note on the title-page the MS was transcribed by a certain Mullâ Haidar

At the end is a note stating that the MS was studied by a certain Sâlih Muhammad at Bagdâd at the shrine of Shaikh 'Abdalqâdir al-Jilânî

No. 1987.

fol 491, lines 29, size 10×7 , $7 \times 4\frac{1}{2}$

The Same

Another copy of the same work, beginning as usual

Written in fair Nasta'liq, with the headings in red Slightly worm-eaten and water-stained The last ten folios are in a later hand

Dated A H 1073 = A D 1664

Scribe محمد يوسف

No. 1988.

fol 345, lines 17, size 7×4 , 5×3

الدر النسر

AD-DURR AN-NASÎR.

An abridgment of the preceding work, by Jalâladdîn 'Abdarrahmân bin Abî Bakr as-Suyûtî ^{ابن أبي بكر} حلال الدين عبد الرحمن بن أبي بكر السيوطي (d A H 911 = A D 1505, see Lib Cat, vol v, part i, No, 123).

Beginning

الحمد لله على ما اجمع و صلى الله على سيدنا محمد و آله و صحبه
و سلم هذا مؤلفه . لخصه . منه كتاب النهاية في غريب الحديث ، لانس

الايير ، مدته بالدر العثير الم *

The date of composition, A H 907 = A D 1501, as given in the India Office copy (No 1000), is not found in the present MS.

For other copies see Br Mus, No 1687, India Office, No 1000, Bodleian, vol ii, No 208 'See also Hâj Khal, vol vi, p 403, and Brock, vol i, p 357

Written in fair Arabian Naskh within double red and blue ruled borders with an illuminated frontispiece

Slightly worm eaten A few folios are wanting at the end

Not dated probably 18th century

No 1989

fol 50 lines 11 size $7\frac{1}{2} \times 5$ $5\frac{1}{2} \times 3$

كتاب الصفات والحلى

KITÂB AS-SIFÂT WA'L-HILÂ

A versified glossary of Arabic words arranged according to subjects

Author Muhammad bin Isa bin Muhammad bin Asbag al Azdi al Qurṭubî al Maliki better known as Ibn al Munasif
 من عسى بن محمد بن اصبع الازدي القرطبي المالكي السمرقاني المناصيف

Beginning —

قال السمع الغنى الامام ابو سعد الله محمد بن عيسى بن عيسى بن
 اصبع الازدي حمد الله محمدا لمن سئل من احواله

الحمد لله تعالى ، ا علم من حمل وحلى من عما

The author Ibn al Munasif an illustrious poet and the author of several works was born at Cordova but he settled permanently at Tunis where he died in A H 620 = A D 1223 See *Dustur al Ilam* fol 138^a and Brock vol 1 p 497

Other copies of the work are noticed in Berlin No 5370 and Escur No 518 under the title الصفات والحلى

The MS was transcribed by Ahmad bin Ibrahim bin Muhammad bin Idris bin Baba Juk bin Sha ban bin Abdallah (d A H 725 = A D 1324 see Lib Cat vol v part 1 No 151) for his own use

Written in elegant Arabian Naskh with vowel points

Dated the 23rd Ramadan A H 684 = A D 1285

The title page contains an *Ija ah* (licence) granted by Muhammad bin Jabir bin Muhammad al Qaisi (d A H 780 = A D 1376) to his disciple Kamaladdin Abul Fadl Muhammad bin ash Shaikh Jamaladdin Ibrahim bin Mahmud of Halab to the effect that he studied under him besides the present work 'the *B'vyat al Amal fi n Nutq Biyam Mustaqbilat al Af al* of Abu Ja far Ahmad bin Yusuf

' al-Fihri al-Lablî (*d* A H 691 = A D 1291, see No 2104 below) in A H 747 = A D 1346 Al-Qaisî himself traces his *Isnâd* through the following two intermediate links to Ibn al-Munâşif

I Ash-Shaikh Abû 'Abdallâh Muhammad bin al-Qâsim al-Hadramî

II Abu'l-Hajjâj Yûsuf bin Ibrâhîm al-Anşârî al-Fihri (*d* A H 702 = A D 1302, see *Nafh at-Tib*, vol 1, p 441)

It is stated in a note at the end that the MS was collated with a copy which was read by Muhammad bin 'Abdarrahîm bin 'Abd al-wahhâb al-Khatîb as-Sulamî in the presence of Mu'inaddîn Abû Ahmad Nâfi' bin Abî Muhammad bin 'Abd al'azîz bin Ahmad bin Nâfi' al-Qaisî, a disciple of Abû 'Abdallâh Muhammad Ibn Sayyid an-Nâs al-Ya'murî, in Ramadân, A.H 590 = A.D 1193

No. 1990.

fol 32, lines 13, size $9\frac{1}{2} \times 7$, $6\frac{1}{2} \times 4\frac{1}{2}$

الحلبة

AL-HALBAH.

A valuable autograph and the unique copy of a rare work containing a list of the names of the pre-Islamic and Islamic horses of fame, with anecdotes and poetical quotations The list contains, as stated in a note at the end, the names of 237 horses, including the eight horses belonging to the Prophet

Author Muhammad bin 'Alî bin Kâmil محمد بن علي بن كامل

Beginning

الحمد لله الذي سخر كثيرا من السيوف للعداء وشره الخيل بان جعلها اصيل معدود للجهاد ومن على اوليائه اولى الناس والنفذة بما منفعهم به من ارتباط الاموات الجند الى الحية *

Nothing is known of the author's life He wrote the present work, as he states in the colophon, in A H 687 = A D 1288 He dedicated it to As-Sâhib Tâjaddîn in the preface thus

ورأيت مرة المقر العالى المولى الاحلى العالمى العاملى العمدى
الاثيرى الجلالى الظهيرى العادلى الكعيلى القوامى المخدومى الوريى

النحى ابنى المعاهر محمد ولد المعز العالى المولى الاحلى العالمى
 العصى الحلالى الانبى العوامى الكعلى الصاحى الوردى القصرى
 ابنى عدد الله محمد ولد المولى المعز الاشرف العالى المولى الاحلى
 العالمى العالمى الوعى الراهدى العابدى ^{١٠٠} الى الطهرى العوامى
 العادلى الصاحى الوربى البهاى ابنى الحسن على الله سانه
 و اسعد زمانه و اسعد على الاولاد فصله و احسانه فيها و بقاءه عليها و شكره
 لشرف آباها و ذكره لمحاسن احداها و ارتباطه منها برسم الكتاب
 رأيت ان اجمع قطعه من اسماء الحبل ^{١١} مرة فى الكاهله و الاسلام
 برسم المداكره و بينها على حروف ^{١٢} ثم ملئته من دروس اللغة و كتب
 الامالى و الاشعار ^{١٣} بها التحفة *

This Aṣ Ṣaḥib Tajaddīn a nobleman of Cairo was born in
 A H 640=A D 1242 Ibn Hajar al Asqalanī in Ad Durar al
 Kaminah vol II fol 242 describes him as a man of noble character
 eminent talent and vast learning He was very fond of hunting and
 outdoor sports He is praised by As Siraj al Warraq (d A H 695=
 A D 1295) Ibn Daniyal (d A H 711=A D 1311) and other poets of
 Egypt as a skilled horseman He took part in several battles and
 served as a Vizier under Al Malīk an Naṣir Naṣiraddīn Muhammad
 (A H 693 694=A D 1293 1294) of the Bahrī Mamlūk dynasty He
 founded several religious and public institutions at Cairo and other
 towns of Egypt and died in A H 707=A D 1307 For further parti-
 culars of his life see Mirat al Janan fol 441^a and Ad Durar al
 Kaminah vol II fol 242

The colophon reads thus —

تم الكتاب بخط مؤلفه و حاميه محمد بن على بن كامل و كان العراق
 منه كتابه سنة سبع و سبعين و ستمائة *

According to a note on the title page the MS was transcribed
 by the author himself for the library of the aforesaid Aṣ Ṣaḥib
 Tajaddīn

Written in fair Arabian Naskḥ with a sprinkling of vowels
 The headings are in red

Dated A H 677=A D 1278

Two fly leaves at the end contain a note in a different and
 much later hand dealing with the twenty four kinds of inauspicious
 horses

A fly-leaf at the beginning contains a poem by the author in praise of the same As-Sâhib Tâjaddîn, beginning as follows

جاءتك تسمى من بعيد بلاد رد مومة نعيم قد اد

The title-page contains, besides notes by several former owners of the MS, the signature of Muhammad bin Muhammad al-Qawsûnî (*d* A H 976 = A D 1568, see *Dustûr al-Îlâm*, fol 281^a), the chief physician of Sultân Sulaimân I (A H 926-974 = A D 1519-1566) of the Ottoman dynasty, to whom the MS belonged in A H 950 = A D 1543

No. 1991.

fol 96, lines 21, size $8\frac{1}{2} \times 6$, $6\frac{3}{4} \times 4$

المباج المنير في غريب ، الشرح الكبير

AL-MISBÂḤ AL-MUNÎR FÎ ĠARÎB ASH-SHARḤ AL-KABÎR.

A popular Arabic dictionary arranged under the initial letter. The present work is an enlargement of the author's own composition containing a collection of rare words occurring in *Sharh Al Wajîz* of Râfi'î (*d* A H 623 = A D 1226)

Author Ahmad bin Muhammad al-Fayyûmî al-Muqrî ^{أحمد بن محمد بن أبي القاسم} He was born at Fayyûm, where he was brought up and educated. He received his education from Abû Hayyân al-Andalusî (*d* A H 744 = A D 1343), and made himself known as a philologist and elegant writer. He settled permanently at Hamât, where he was appointed *Khatîb* (preacher) of Ad-Dahshah mosque founded by Al-Malik as-Sâlih 'Imâdaddîn Ismâ'il (A H 743-746 = A D 1342-1345) of the Bahrî Mamlîk dynasty. He died at Hamât some time after A H 770 = A D 1368. See *Ad-Durar al-Kâminah*, vol 1, fol 49^a, *Bugyat al-Wu'ât*, fol 132^a, Brock, vol 11, p. 25

Beginning

قال العدد القدير الى الله تعالى احمد بن محمد بن علي المقرئ
القبوم ، عفا الله عنه الحمد لله رب العالمين و بعد فاني كتب
مع كتابا في عربي ، شرح الوحيير للرافعي ، واسمعه . فده من
تصارفه ، الكلمة الح *

The date of composition A H 734=A D 1333 as given in the Br Mus copy (No 867) is not found in the present MS

For other copies see Br Mus Suppl Nos 867-70 Berlin No 6976 Gotha No 406 Cairo vol iv p 187 Nur Uşmaniyah Nos 4873-6 Asafiyah p 1446

The work has been twice printed in Egypt viz in Cairo A H 1278 and in Bulaq A H 1281 It has been lithographed in Cawnpur A H 1288

Written in fair Indian Naskh

Dated A H 1273=A D 1857

Scribe اصبر على

No 1992

fol 83 lines 15 size 8×6 5¼×4

العريفات

AT-TA'RÎFÂT

A dictionary of philosophical terms by As Sayyid ash Sharif Alî bin Muhammad al Jurjani السد السرف على بن محمد العرجاني (d A H 816=A D 1413 see Lib Cat vol v part ii No 356)

Beginning —

الحمد لله حمدة و الصلوة على خير امة محمد و آله و بعد فهدية
تعريفات جمعها و اصطلاحات احدها من كتب العلوم و رتبها على
حروف الهجاء من الالف و التاء الى الذاء الح *

The work was edited and published by Flugel Leipzig 1845 Since then it has been repeatedly printed in Cairo and Constantinople See Brock vol ii p 216

For other copies see Br Mus Suppl Nos 870-3 Berlin Nos 5378 9 Leyden Nos 84-7 Cairo vol iv p 166 Waliaddin No 3098 Rampur p 508

Written in fair Indian Naskh Fol 10 which should come in its proper order has been wrongly placed at the end

Dated Friday the 2nd Rabî II A H 1245=A D 1829

A fly leaf at the beginning contains three prayers to be recited in the month of Ramadan

No. 1993.

fol 351, lines 31, size $10\frac{1}{2} \times 6$, $7 \times 3\frac{3}{4}$.

القاموس المحيط

AL-QÂMÛS AL-MUHÎ'Î.

The well-known dictionary of Majdaddin Abu't-Tâhir Muhammad bin Ya'qûb al-Firûzâbâdî بن محمد الطاهر بن يعقوب الفيروز آبادى, complete in two separate volumes

Vol I

Beginning

الحمد لله مدطق الدعاء باللعن في الدوايد و مودع اللسان السن

اللسن الموادي النج *

The author, Al-Firûzâbâdî, a philologist of the highest reputation, was born at Gâzarûn, a town near Shîrâz, A H 729=A D 1328. He traces his descent through his ancestor Abû Ishâq ash-Shîrâzî (*d* A H 476=A D 1083, see Brock., vol 1, p 387) to Abû Bakr, the first Caliph. After receiving his early education at Shîrâz he proceeded to Wâsiṭ and thence to Bagdâd, in A H 745=A D 1344, for advanced studies. In A H 750=A D 1349 he attended the lectures of Taqîaddin as-Subkî (*d* A H. 756=A.D 1355), whom he accompanied to Jerusalem, where he served for ten years as a professor. In A H 770=A D 1368 we find him at Mecca, which he left, after a stay of fifteen years, for India. He remained at Delhi for five years, and then returned to Mecca to pass there another ten years of his life. He visited the court of the celebrated Timûr, who received him with marks of respect and favour. In A H 797=A D 1394 he was appointed Qâdî'l-Qudât (Chief Judge) of Yemen. After an active life he at last settled permanently at Zabîd, where he died on the 12th Shawwâl, A H 817=A D 1414. For further particulars of his life see *Rahânat al-Ahbbâ*, fol 109, *Ash-Shaqa'iq an-Nu'mânîyah*, vol 1, p 92, *Tâj al-'Arûs*, vol 1, p 13, *Dustûr al-I'lâm*, fol 104^a, *Bugyat al-Wu'ât*, fol 89^a, *Mu'jam of Ibn Fahd*, fol 287^a, *Tabaqât* by Ibn Qâdî Shuhbah, fol 196^a, *Tâj at-Tabaqât*, vol ix, fol 84^a, Brock., vol 11, pp 181-183.

For other copies see India Office, No 1005, Berlin, No 6972, Paris, Nos 4265-77, Br Mus Suppl, No 874, Leyden, No 91, Cairo, vol iv, p 177, Waliaddin, Nos 3134 7, Bashîr Âgâ, Nos 636-7, Nûr 'Usmânîyah, Nos 4786-4810, Kûprilizâdah, Nos 1556-9,

Aya Sufiyah Nos 4717-29 Yeni Nos 1139-45 Hamidiyah
 Nos 1409-15 Rampur p 513 Buhar Lib Cat vol II No 372
 Aşafiyah p 1438

The work has been thrice printed viz in Calcutta 1817 in
 Bulaq A H 1289 and in Cairo A H 1281 It has been twice
 lithographed in India viz in Bombay A H 1272 and in Lucknow
 1885

For abridgments and commentaries see Haj Khal vol IV p 492

The present volume extends to the end of باب الصاد The last
 word explained is صص

Written in beautiful Naskh within gold and coloured ruled
 borders with a double page Unwan The words explained are
 alternately in thick red and black The headings of the chapters are
 in white on a gold ground enclosed within rich borders

Not dated probably 16th century

The first eight folios contain a commentary on the preface of
Al Qamus, by Isa bin Abdarrahim see No 1996 below where the
 present commentary is described

No 1994

fol 367 lines and size same as above

The Same

Vol II

The second volume of the same work beginning with باب الطاء
 فصل الهمزة

Written in the same hand as the above with a decorated Unwan

Not dated probably 16th century

No 1995

fol 590 lines 27 size $10\frac{1}{4} \times 6 \ 8 \times 4$

The Same

Another copy of *Al Qamus* complete in one volume beginning
 as the first volume of the copy noticed above

Written in fine Naskh within gold and coloured ruled borders
 with a double page decorated Unwan

Not dated probably 18th century

No. 1996.

foll 10, lines 25, size $8\frac{1}{2} \times 6\frac{1}{4}$, $7 \times 3\frac{1}{2}$

شرح خطبة القاموس

SHARḤU KHU'IBĀ'Ī AL-QÂMÛS.

A commentary upon the preface of *Al-Qâmûs*, by 'Īsâ bin 'Abdarrahîm بن عبد الرحيم

Beginning

الحمد لله و سلام على عباده الذين اصطفى و بمياميدهم يرول
فلن الرب ، و تحصل طمانته اليقين و اليقظا و بعد فقد سألني بعض
الاحوان من اعيان الرمان ان اشرح لهم خطبة القاموس لما فيها من العراة
..... وكتبه ، لها شرحا يرول - هاها تذكر عريدها و استعاراتها الح *

The commentary is the same as that found at the beginning of *Al-Qâmûs* (No 1993 above)

Written in fine Naskh, with quotations from the text in red

Not dated, probably 19th century

An inscription of Lisân as Sultan Mahmûd ad Dawlâh Munshî Muhammad 'Alî Khânî Khân Bahadur, dated 1278, is found on the title-page There are many MSS from his collection in the Library For the inscription of the same name see Lib Cat, vol XIX, part II, No 1378

No. 1997.

foll 54, lines 25, size $9\frac{1}{2} \times 6\frac{1}{4}$, $7 \times 3\frac{3}{4}$

شرح القاموس

SHARḤ AL-QÂMÛS.

A short fragment of an anonymous commentary on *Al-Qâmûs*

Beginning

باب الهمزة وصل الهمزة الاداءة كعبادة فالمد و العتج بوزن سلامه الن *

The copy contains the first chapter, viz, باب الهمزة, and a portion of the last chapter, viz, باب الياء والواو The MS breaks off abruptly thus

قال الرصي كلمه او في الخبر لها ثلثه معان السبك و الايهام و التمهيل

في الامر له معدنان التخصير *

Written in beautiful Indian Naskh with quotations from the text in red Foll 41^b 42 are blank

Not dated probably 18th century

No 1998

fol 204 lines 19 size 10x5 5½x4

حواهر اللغه

JAWÂHIR AL-LUGAT

An old and correct copy of a dictionary of medical terms by Muhammad bin Yusuf at Tabib al Harawi محمد بن يوسف الطبیب الہاروی a physician of Harat Nothing is known of his life or his precise dates The latest authority to whom he refers on fol 78^b is Ibn Hajar al Asqalani (d A H 852 = A D 1448)

Beginning —

حمدا لعالم اعطى دوى الاهتمام بجمعى دوائى اللغات العربيه و سكر
لوهاب اندى على اولى اللغات دمنى حقائق الكتاب الادبى
و بعد فبقول العدد القدر المحتاج الى الله العزى محمد بن يوسف
الـ ب العزى لما كان علم الطب اشد مما يحتاج اليه الطالبون استعلا
لكونه وسئل الى الصحة اليه علبها العباده المقصده الى سعادة الدان
مآلا
و سمعها حواهر اللغه الخ *

Finding no lexicon exclusively devoted to the technical terms used in medicine the author wrote the present work extracting his material from the following books —

(i) الموخر (iv) الحاوى الكنى (iii) الـ لـ (ii) السقاء (i)

العاموس (viii) دوهه الاواح (vii) اللغوم (vi) المتباح (v)

الدوان (xiii) الناح (xii) المهدب (xi) المعرب (x) الدسوا (ix)

الصحاح (xiv)

The present copy does not contain the name of the Wazir Zahiraddin Muhammad Amir Beg to whom according to India Office No 1024 the work was dedicated

The dictionary is arranged according to the first and second letters of the words explained

The colophon reads thus —

تم ، [تم] الكتاب بعون الملك ، الوهاب وحسن توفيقه و صلى الله على
خير خلقه محمد العربي التاشمي و آله الطاهرين و اصحابه الراشدين في
دعوتهم سنة ثلثين و تسعمائة ببلدة فارة هراة صادفها الله تعالى عن الآفات اللهم
اعف واصحح و حارب و كاته و فاريه آمين يا رب العالمين *

According to the colophon quoted above the MS was transcribed at Harât in A H. 930 = A D. 1523

Copies of the work are noticed in India Office, Nos 1024-5, and Berlin, No 6239, under the title بحر العوامر, but the title noted above is that given by the author himself (see preface quoted above) The work has been printed in Calcutta

Written in Nasta'liq The words to be explained are in red Water-stained and slightly worm-eaten

The title-page contains, besides the signature of a certain Abû Sa'îd, dated A H 985 = A D 1577, the following three seals —

1 A seal bearing the name of Muhammad Shafi' Khân, the servant of 'Âlamgir Bâdshâh (A H. 1068-1118 = A D 1657-1706)

2 A seal bearing the name of a certain Muhammad Naqî Khân, dated A H 1103 = A D 1691

3 A seal bearing the name of Hakîm al-Mulk 'Alawî Khân (d A H 1162 = A D 1748), the celebrated physician of the Emperor Muhammad Shâh

No. 1999.

foli 108, lines 32, size 11 × 9, 8 × 5½.

المزهر في علوم اللغة

AL-MUZHİR FÎ 'ULÛM AL-LUGĀ'İ.

The well-known lexicographical work of Abu'l-Fadl Jalâladdîn 'Abdarrahmân bin Abî Bakr as-Suyûtî من الرمن ابو العصل حلال الدين عبد الرحمن بن ابى بكر السيوطي (d A H 911 = A D 1505, see Lib Cat, vol V, part i, No 123)

Beginning

الحمد لله خالق الالسن و اللعاب واصع الالفاظ للمعاني بحسنه ، ما
اقصته حكمه الذالعات الح *

The work has been printed at Bulaq with the title *Al Mu ẖir* A H 1282 There is a difference of opinion as to whether the work should be called *Al Mu ẖir* or *Al M̱i har* Here the former form by which the work is generally known has been adopted

For other copies see Berlin No 6772 Leyden Nos 95-7 Paris Nos 3984-6 Br Mus Suppl No 879 Rampur p 517

Written in fair Arabian Naskh with some marginal notes Slightly worm eaten

Not dated probably 17th century

The title page contains besides a note by a certain Muhammad bin Ahmad bin Baqir regarding his purchase of the MS in A H 1277 = A D 1860 the seals of Muhammad Shah Badshah Gazī (A H 1131-1161 = A H 1718-1748) the Emperor of Delhi and a certain Muhammad Mahdi

No 2000

fol 208 lines 31 size 11 × 9 7½ × 5½

The Same

Another copy of the same work beginning as the above

Written in fair Arabian Naskh Fol 110-208 are supplied in a later hand Fol 14^b contains a large gap

Not dated probably 18th century

The title page contains note by several former owners about their purchase of the MS

No 2001

fol 685 lines 29 size 12 × 6½ 9 × 4½

مجمع بحار الأنوار في سرائر السرى ر لطائف الأحبار

MAJMA'U BIHÂR AL-ANWÂR FÎ
GARÂ'IB AT-TANZÎL WA LATÂ'IF
AL-AKHBÂR

A large dictionary of the rare words occurring in the Qurân and in the Hadîs

Author Muhammad bin Tahîr bin Alî as Siddîqî al Tattânî
محمد بن طاهر بن علی الصدیقى العنبى (d A H 986 = A D 1578 see Lab
Cat vol v part II No 315)

Beginning.

الحمد لله الذي هدانا لهذا وما كنا لنهتدي لولا ان هدانا الله لقد

جاءت رسل ربنا بالحق *

The preface includes a dedication to Shaikh 'Alī al-Muttaqī (d. A.H. 975=A.D. 1567), a teacher of the author.

For other copies see India Office, No 1023, Br Mus, Nos 1688-9

The work was lithographed in India, A.H. 1283

Written in beautiful Indian Naskh, with a double-page 'Unwân and an illuminated frontispiece, within yellow and black ruled borders. The headings are in red.

Not dated, probably 17th century

The title-page contains, besides a short biographical notice of the author extracted from the Akhbâr al-Akhyâr of Shaikh 'Abdalhaqq, the seals of Bâdshâh 'Âlamgîr Gâzî (A.H. 1068-1118=A.D. 1657-1706) and the inscription Lisân as-Sultân Mahmûd ad-Dawlah Munshî Muhammad Safdar 'Alī Khân Bahâdur. For the inscription of the same name see No 1996 above.

No. 2002.

foll 377, lines 25, size 10 × 7, 7½ × 4½

The Same

An incomplete copy of the preceding work. It opens abruptly towards the end of the chapter باب العين مع الراء with the following words

على التعجب ، واستعادته صلى الله عليه وسلم مديهما . . .
و عزم دكسر راء المعرم ان يلتزم ما ليس عليه كمن تكفل انسانا بدين
عيدة الحق *

Written in fair Naskh, within gold and black ruled borders. The headings are in red.

Slightly worm-eaten and water-stained

Not dated, probably 18th century.

No 2003

foll 17 lines 22 size 8×5 7×4

المظومد

AL-MANZŪMAH

The unique copy of a versified dictionary of such words as are written in a similar way and are therefore liable to be confused with each other

Author Jamaladdīn Abu 'Abdallāh Muḥammad bin Abī Bakr bin 'Abdallāh al Aṣḥḥar al Yamani د بن ابی جمال الدین ابو عبد الله ه د بن ابی جمال الدین ابو عبد الله ه (d. A. H. 991 = A. D. 1583 see Lib Cat vol xv No 1017)

Beginning —

بسمك اللهم يا ذا الكرم على جميع سائعات الدعم

The work ends thus —

بسم المأثرة والسلام الراكى ما صدح ورن على الراكى
على الدنى الهاشمى الـ والـ والصحب مصانيع الهدى

The MS was transcribed at Hudaidah in A. H. 1200 = A. D. 1834

Written in a rather cursive Naskh with a sprinkling of vowel points

No 2004

foll 335 lines 25 size 12×18 6×5

مجمع البحرين و مطلع البحرين

MAJMA' AL-BAHRAIN WA MATLA'
AN-NAYYIRAIN

A valuable copy of a dictionary of rare words used in the Quran and in the Hadīṣ complete in two separate volumes, written during the lifetime of the author

Author Fakhraddīn bin Muḥammad bin 'Alī at Tārīḥ an Najafī
مجمع الدنى بن محمد بن على الطريحي النجفي

Vol I.

Beginning

الحمد لمن خلق الانسان و علمه البيان و التبيان و اوضح له الهدى و
الايمان السليم *

The author, a lexicographer of considerable reputation, who belonged to the *Shî'ah* sect, flourished in the latter part of the 11th century of the *Hijrah*. He completed the present work, as stated at the end, on Tuesday, the 6th *Rajab*, ΔH 1079 = ΔD 1668. See *Kashf al-Hujub*, fol 130^a, and Brock. vol II, p 286.

Among the sources of the present compilation mentioned in the introduction we find *As-Sahâh* of Al-Jawharî (No 1966 above), *Al-Garîbain* of Al-Harawî (No. 1968 above), *Ad-Durr an-Nasîr* of As-Suyûtî (No 1988 above), *An-Nihâyah* of Ibn al-Aşîr (No 1985 above), *Shams al-'Ulûm* of Nashwân al-Himyarî (No 1981 above), *Al-Qâmûs* of Al-Fîrûzâbâdî (No 1993 above), *Mayma'u Bihâr al-Anwâr* of Al-Fattânî (No 2001 above), *Fâ'iq al-Lugat* of Az-Zamakhsharî (No 1980 above), *Asâs al-Balâgat* of the same (No 1979 above), *Muġmal al-Lugat* of Ahmad bin Fâris al-Qazwînî (d ΔH 395 = ΔD 1005, Hâj Khal, vol V, p 406), *Al-Mugrib* of An-Nâsir bin 'Abd as-Sayyid al-Muţarrizî (d ΔH 610 = ΔD 1213, *ibid*, p 648), *Garîb al-Lugat* of Ad-Dârqutnî (d ΔH 385 = ΔD 995, *ibid.*, vol IV, p 332), and a commentary on the *Nahj al-Balâgah* of Ash-Sharîf ar-Radî (d . ΔH 406 = ΔD 1015).

The present volume ends with the letter *j*.

For other copies see Berlin, Nos 1665-6, Cairo, vol IV, p. 182, and Nûr 'Usmâniyah, No 4856.

Written in bold *Naskh*, with marginal corrections. The words explained are in red.

Not dated, apparently 11th century ΔH , since the words *المؤلف مدظله* in the colophon of the second volume (No 2005 below) tell us that both volumes were written in the lifetime of the author.

No. 2005.

fol 267, lines 25, size 12 × 8, 6 × 5

The Same

Vol II

The second volume of the same work, beginning with *كتاب الرءاء*.

The colophon reads thus —

هذه صوة ما كتبه المؤلف مدطلة و مع في د حاب المة نس محله
 تم هذا الكتاب على يد مؤلفه محتر الدين ولد محمد علي طبع الدخلى
 يوم الثلاثاء سادس شهر رجب سنة سبع و سبعين بعد الالف من الهجرة
 حامدا مصلحا مسلما الحمد لله *

The colophon is followed by a note stating that the MS was collated with the original

Written in the same hand as the first volume

Not dated evidently 11th century A H

No 2006

fol 228 lines 27 size $12\frac{1}{2} \times 8$ $9 \times 5\frac{1}{2}$

The Same

Vol II

Another copy of the second volume of the same work beginning as the above

The colophon runs thus —

و تعلق هذه الـ نسخة من نسخة ابن المصنف ما كتبه هكذا و قد
 كتب هذه النسخة الحظيلة من نسخة نقل من نسخة ابن دا
 بكرة يوم الداني و العشر من سبعين سنة ١١٩٨ و تعلق هذه الـ
 من النسخة المذكورة بدد عدد الله الراحي من الله بكون ابى مد الله في
 سنة ١٢٤١ هجرى و تم بكونل نو ر شهر سبعين دنايم ١١ *

From this it appears that the original of the present copy is the copy dated A H 1198 transcribed by the son of the author

Written in Indian Nasta liq The headings are in red Slightly worm eaten

Dated A H 1241 = A D 1825

Scribe عد الله

No. 2007.

foll 349, lines 31, size $9\frac{1}{2} \times 6\frac{1}{4}$, $7 \times 3\frac{1}{2}$

الكليات

AL-KULLÎYÂT.

A dictionary of technical terms, by Abu'l-Baqâ' al-Husain al-Kaffawî as-Sayyid Ayyûb أبو البقاء الحسين الكفوي

Beginning —

يبرمدطوق به امام كل معال و اصل مصدره كل كتاب في كل

حال معدمة تدويل القرآن الحج

The author, Al-Kaffawî, was born at Kaffah (a town in Krim) in A H 1029 = A D 1619. He succeeded his father in the post of Muftî and was invited by the chief Wazîr, Muhammad Pâshâ (d A H 1072 = A D 1661), to Constantinople. The Wazîr appointed him Qâdî first of Birkah, and later of Philippopol. A few years later he incurred the displeasure of the Wazîr and was banished to his native town. On the intercession of Salîm Jirâ'î, the Khân of Krim, he obtained, after twelve years' banishment, permission to settle down in Istenia on the Bosphorus, where he died in A H 1094 = A D 1682. See Brock, vol. II, p. 454.

The preface includes a dedication to Muṣṭafâ Pâshâ (d A H 1095 = A D 1683, see *Khulâṣat al-Asar*, vol. IV, p. 397).

For other copies see Wien, No. 89, Cairo, vol. IV, p. 180, Hamîdiyyah, No. 1419, Walîaddîn, Nos. 3141-2, Ayâ Sûfiyah, Nos. 4733-4, Âsafiyyah, p. 1442, Râmpûr, p. 514.

The work has been twice printed in Cairo, viz., in A H 1253 and 1255.

Written in small Turkish Nasta'liq, with a decorated 'Unwân in blue and gold.

Dated A H 1245 = A D 1829.

Scribe مصطفى بن عبد الله

No. 2008.

foll 369, lines 22, size $11\frac{1}{2} \times 7\frac{1}{4}$, $9\frac{1}{4} \times 5\frac{1}{4}$

The Same

Another copy of the same work, beginning as the above

The MS was transcribed by a certain Radhe Lal at the instance of one Mawlana Hakim Anwar Ali

Written in Indian Nasta liq within double red and blue ruled borders

Dated A H 1279=A D 1862

No 2009

fol. 73S lines 21 size 13x8 10x5

کتاب اصطلاحات الفنون

KASHSHÂFU ISTILÂHÂT AL-FUNÛN

A well known and useful dictionary of the technical terms of all the branches of Arabic literature by Muhammad Ala bin Shaikh Alī bin Qadī Muhammad Hamid bin Muhammad Sabir al Faruqī ath Thanwī صابر علی بن سنج علی بن قاضی محمد د حامد بن محمد ال فاروقی الثانوی an Indian scholar of considerable repute who flourished in the middle of the 12th century of the Hijrah

Beginning —

الحمد لله الذي خلق الإنسان و علمه القرآن و حصصه رزاع
الاحسان السبع

In the preface the author tells us that it was while he was studying under his father that he felt the need of a dictionary of the technical terms of all the branches of Arabic literature and therefore formed the project of writing the present work. After completing his education he began to collect his material and finally completed the work in A H 1158=A D 1745. The title of the work is a chronogram for the date of its composition.

The work is divided into two parts. The first, which forms the bulk of the work, contains Arabic words explained in Arabic. The second part contains some Persian words explained in Persian.

The colophon reads thus —

وہ وقع القاع من تكرور هذا الكتاب مسمى تكشاف اصطلاحات
العلوم فی نایع عسر سہر جمادی الدانی دوم بتکمیلہ وقت القدر
سنة ۱۲۲۸ من ہجری لکنی صلی اللہ علیہ وسلم مطابق سپتہ ۷ اکر ساء
بادشاہ عام . [د] شاہجہاں آباد بمب عام شد *

According to this the MS was transcribed at Shâhjahânâbâd (Delhi) in the 7th year of the reign of Muhammad Akbar II (A.H. 1221-1253=A.D. 1806-1837)

The work has been printed in Bibl Ind Series, Asiatic Society of Bengal, Calcutta, 1862

Written in fair Indian Nasta'liq The words explained are in red

Dated Thursday, the 10th Jumâdâ II, A.H. 1228=A.D. 1813

No. 2010.

fol 519, lines 21, size 11×7, 9×4½

دستور العلماء

DUS'Î ÛR AL-'ULAMÂ'.

The unique copy of a dictionary of the technical terms of all the branches of Arabic literature, by 'Abdannabî bin Qâdî 'Abdarrasûl بن قاضي عبد الرسول بن قاضي عبد الله بن قاضي عبد الرسول, an Indian scholar, belonging to Ahmadnagar, a town in the district of Aurangâbâd He completed the present work, as he states at the end, at his native town on Friday, the 14th Muharram A.H. 1173=A.D. 1759 The date of his death is not known

Beginning

... .. ما احلى برهانه حل سانه ما احلى بانه ...
 وبعد فيقول العدد المسمى بالراحي الى الله الممان عبد الغنى الامم دنگرى
 بن قاضي عبد الرسول من بنى عثمان عمر الله تعالى بكمال الانسان
 واسكنه مسوحة الجدان ان هذا دستور العلماء و جامع العلوم العقلية
 حاوى العروع و الاصول العقلية الخ ×

The dictionary is arranged and subdivided according to the first and second letters of the words explained

The dictionary ends on fol 517^b with the following colophon

اعلموا ان المسائل و الدلائل و التحقيقات و التدقيقات و الاسوال و
 و الجوابات غير متناهية فمن ادعى الاحاطة بعد خسر خسرا مديدا
 و حتمت بحسن توفيقه هذا الكتاب يوم الجمعة رابع

عشر من المحرم الحرام المنظم في سلك شهر الف و مائه و ثلث
 و ستمين من الهجرة المعدسة في العدة الطيبة احمد بكر من مصابات
 اوردك اناد ٢٠٠٠ به بغداد الحمد لله رب العالمين و الصلوة
 و السلام على سيد المرسلين و آله الطيبين و اصحابه الطاهرين و التابعين
 و تبع التابعين اجمعين *

The above colophon is followed by two Persian poems in praise of the present work. The first begins thus —

بفضل خداوند عالی ۱۰ ب
 بگوئی شدة حلاوة که این کتاب

The beginning of the other is as follows —

بعد حمد و ذکر و
 احمد مہامی

می سرانم و صف این گلدسته صدق و صفا

In both the poems the author complains of the sufferings which Muslims of Ahmadnagar have had to sustain at the hands of the ruler of the place whom he describes as an enemy of Islam

Written in fair Indian Nasta'liq within double red ruled borders
 The headings are in red

Not dated probably 18th century

GRAMMAR

No 2011

fol 342 lines 25 size 8½ × 3½ 6½ × 12½

کتاب سمونه

KITÂBU SÎBAWAIH

A well known work on Arabic Grammar by Abû Bishr Amr bin Usman bin Qanbar better known as Sibawaih ابن سمر عمرو بن عثمان. He was a pupil of the famous grammarian Al Khalil (d A H 175 = A D 791). His work which became known as

'The Book of Sibawaih', the oldest composition on Arabic Grammar, acquired an unparalleled fame, and became one of the greatest of the authorities on which the later writers rely. The dates given for his death range from A H 166 = A D 782 to A H 194 = A D 809. See Kitâb al-Fihrist by Ibn Nadîm, p 51, Nuzhat al-Alibbâ', fol 27^a, Yâqût, vol vi, p 80, Bugyat al-Wu'ât, fol 294^b, Dustûr al-Ilâm, fol 65^a, Brock, vol 1, p 101. We prefer A H 180 = A D 796 to other dates, see Ibn Khaliqân (De Slane's translation, vol 11, p 396), where reliable authorities are cited for the date given above.

Beginning

هذا باب علم ما الكلام من العربية فالكلم اسم و فعل و حرف و الح

Foll 1^b-3^a contain a preface by one Abû Ja'far Ahmad bin Muhammad, who appears to be no other than Ahmad bin Muhammad bin Yazdâd bin Rustam (or Rustam bin Yazdâd) Abû Ja'far an-Nahwî at-Tabarî. This Abû Ja'far, a grammarian of some reputation, flourished in the earlier part of the 4th century of the Hijrah. See Yâqût, vol 11, p 60, and Kitâb al-Fihrist by Ibn Nadîm, p 60. The preface begins thus

الحمد لله الذي اوتج كتابه بالحمد و جعله آثر دعاء اهل حديثه فقال
 حلل بناؤه و آخر دعواهم ان الحمد لله رب العالمين و صلى الله على
 محمد حاتم الدين و على آله الطيبين قال ابو جعفر احمد بن محمد
 لم يرل اهل العربية يدعون [يفصلون Sic] كتاب ابى سحر الح *

For other copies see Berlin, Nos 6457-9, Kûprilîzâdah, No 1500, Ayâ Sûfiyah, Nos 4573-5, Hamîdiyyah, Nos 1326-7, Waliaddîn, No 3027, Nûr 'Usmânîyah, Nos 4625-8, Cairo, vol 1v, p 89, Râmpûr, p 553. For commentaries see Hâj Khal, vol v, p 97.

The work has been edited and published by H. Derenbourg, Paris, 1883. It has also been printed in India under the title 'Al-Kitâb, published by authority for the Board of Examiners, Calcutta, 1887.

Written in fair Naskh, within gold and black ruled borders

Nôd dated, probably 17th century

No 2012

fol 206 lines 23 size $4\frac{1}{4} \times 8$ $6\frac{1}{4} \times 10$

شرح الحمل

SHARH AL-JUMAL

A very old and the unique copy of an anonymous commentary on *Al Jumal* a very instructive work on grammar by Abu l Qasim Az Zajjaji

In a note on the title page in a much later hand the work is described as a commentary on Abdalqahir al Jurjani's *Al Jumal* by Imam Abu l Hasan Ibn Usfur (d A H 669=A D 1270) but the facts that on folio 182 the author explicitly calls the author of the text Abu l Qasim Az Zajjaji and that the present copy was transcribed in A H 575=A D 1179 (i.e. long before the birth of Ibn Usfur) are evidence that the present work is a commentary on Az Zajjaji's *Al Jumal* by an author who lived before A H 575=A D 1879

The author of the text Abu l Qasim Abdarraḥman bin Ishaq az Zajjaji a pupil of Abu Ishaq Ibrahim az Zajjaj (d A H 310=A D 922) and a grammarian of great talent and repute was born at Niḥawānd. He studied at Bagdad and passed his life as a teacher at first at Damascus and later on at Tabariyah where he died in A H 337=A D 948. For further particulars of his life see Ibn Khallikan (De Slane's translation vol II p 92) Nuzhat al Alibba fol 142 Bugyat al Wu'at fol 233^b Dustur al Ilam fol 57^b Brock vol I p 110

Beginning —

قال ادو العاسم اقسام الكلام دلالة اسم و فعل و حرف اقسام الكلام
مصاف و مصاف الله و لا يعلم المصاف من حيث هو مصاف حتى
يعلم ما ام الله اذا الكلام بالطور الى الله لفظ مسترك من معلى
كثرة الخ *

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Fol 23 ^b .	باب الفاعل و المفعول به
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Fol 129 ^a	باب الحروف التي تسم الاسم وترفع الصدر
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Fol 196 ^a .	باب الفاعل [و] المفعول الذي يفعل كل واحد منهما لصاحبه مثل ما يفعل به الآخر *
Fol 200 ^b .	باب ما يحور تقديمه من المصمر على الظاهر و ما لا يحور
Fol 204 ^b	باب اضافة المصدر الى ما بعده

No other copy of the present commentary is known

For copies of Az Zajjaj's text see Berlin No 6461 Escur
Nos 30 108 Alger Nos 38 9 Kupriliadah No 1462 Yenü
No 1062 Hamidiyah Nos 1277-9 See also Haj Khal vol II
p 625

The colophon written in a different and apparently much later
hand runs thus —

بسم [تم] هذا الكتاب يعرض الملك الوهاب و كان العراق من نسخة في
ثلاثة و عشرين [عشرين] مكرّم الكرام من شهر سنة ٨٨٥ من مائة
[و] ٨ و سدعون [سدعون] من الهجرة النبوية و صلى الله على
حضرته و الله تعالى اعلم *

Written in old Arabian Naskh The last four folios are water
stained

Dated the 3rd Muharram A H 575 = A D 1179

No 2013

fol 126 lines 19 size $4\frac{1}{4} \times 7\frac{1}{4}$ $6\frac{1}{4} \times 9$

الاسباح

AL-'IDÂH

A very fine and old copy of *Al Idah* a well known work on
grammar by Abu Ali al Hasan bin Abdalgaffar al Farisi ابو علي الحسن بن عبد الغفار الفارسي
(d A H 377 = A D 987 see Lib Cat vol xviii
part 1 No 1211) It was composed for Adudaddawlah Abu Shuja
Khusraw (A H 338-372 = A D 949-982) the second ruler of the
Buwaihids of Persia

Beginning —

الحمد لله رب العالمين و صلواته على سيدنا محمد حاتم النبيين و آله
١٠٠٠ اما على ذلك اطل الله تعالى الامر الكلل عصف الدولة مولانا
و ادام عزة و ناصدة و بصرة و ١٠٠٠ و اسبح عليه طوله و فصله فاني
في هذا الكتاب ادوات من العربية الفصحى *

The present work is divided into two parts. The first part, which consists of 160 chapters, deals with syntax and ends on fol 73^a with the following colophon —

تم الحرة الاول من الكتاب الموسوم بكتاب الايضاح على يد الفقير
الى الله تعالى على بن محمد بن علي بن عبد الله و وافق الفراغ منه
يوم الاربعاء في العشر الاوسط من شهر صفر من شهور سنة تسع و تسعين
و خمس مائة والحمد لله رب العالمين و صلواته على خير خلقه محمد
النبى و آله الطاهرين اجمعين

The second part, which contains altogether 36 chapters, deals with etymology and begins on fol 74^a thus —

الحمد لله رب العالمين الذي جعل حمدة فاتحة كتابه و حاتم
دعوى اوليائه في حديثه وقال و آخر دعواهم ان الحمد لله رب العالمين الخ

For other copies see Escur, Nos 42-3, 125, 194, Kûprilîzâdah, Nos 1456-7, Waliaddin, No 2903, Aṣâ Sûfiyah, No 4451. See also Brock, vol 1, p 113, and Hâj Khal, vol 1, p 511.

Written in good and fully vocalised Naskh. Both the parts appear to have been written by the same hand though the name of the scribe appears only in the colophon attached to the first part.

Dated A H 599 = A D 1202

Scribe على بن محمد بن علي بن عبد الله

No. 2014.

fol 160, lines 25, size $4\frac{1}{4} \times 8$, $6\frac{1}{2} \times 9\frac{1}{4}$

شرح الايضاح

‘ SHARḤ AL-’IDÂḤ.

The unique copy of a commentary on the preceding work. Neither the commentary nor its author is mentioned in any catalogue.

The name of the author is not revealed anywhere in the body of the MS, but the following note on the title-page by a scholar, who appears to have studied the work, indicates that, in the course

of his reading the *Miftah* of As Sakhkhi (d A H 626 = A D 1228 see No 2142 below) he found in the chapter on *ماعد* and *حاسا* a passage which led him to believe that the author was Imam Ibn al Banna al Misri —

و اما اسم السرح فلا ادى جمعده بل كل احد من ائمة الحكمة العلية
 اما الذي فهم من سارة المعناه المسكاكى في كتاب ما عدا حاسا ان
 هذا السرح للامام الغدائ المصطفى السهرى بذلك *

This Ibn al Banna whose full name is Abu Ali Hasan bin Ahmad bin Abdallah bin al Banna al Muqri احمد بن علي حسن بن عبد الله بن أحمد بن عبد الله بن الحسن was a jurist of the Hanbali sect. He was born according to Abu Yala *Tabaqat al Hanabilah* fol 266 in A H 396 = A D 1005. He studied under Abu l Qasim Abdalmalik bin Muhammad bin Ahmad Ibn Bishran (d A H 430 = A D 1038) to whom he refers in the present work on fol 208^b thus —

اعلم ان انا على ما ذكرنا في كتاب الانصاح خدمته للسلطان
 لانه صنفه لعدد الدولة فخره عنه الا اني درست على ' بن ابي القاسم
 هذا الكتاب من اللع لاس حتى و سأله مع ذلك عن مسائل الاشارة
 في الوسط *

Ibn al Banna is said to have composed 150 works of which the commentary on *Al Idah* is specially noted by Yaqut (*Irshad al Arif* vol iii p 25). He died in A H 471 = A D 1078. See *Tabaqat al Hanabilah* by Ibn Rajab al Hanbali vol 1 fol 10. Ad Dahabi's *Tabaqat al Qurra* fol 97^b. Bugyat al Wu at fol 170.

Beginning —

قال ابو على الكلام ثلث من ثلاثة اشياء اسم وفعل وحرف ولم
 يده ان الكلام لا يعد ولا ثلث الا بمجموع هذه الثلاثة الخ *

The work is divided into two parts. The first part ends on fol 134^b with the following colophon —

هذه الاية منقولة من كتاب تاريخ الفراع من نسخة في العسر
 الاواخر من ربيع الاول سنة ١٠٠٠ هـ من المكتبة الدنوية وهي
 معاملة على الاصل و ذلك على يد كاتبها القدير عند الله بن ابراهيم

الرمزاني عمر الله له ، وللمسلمين آمين ، ذلك في احد عشر حلون من
سهر الربع الثاني سنة الهـ ، ومأتين [و] ستة وتسعون [تسعين] من السحرة
الدوية من كفالة كتاب الكندجاني المدريه *

The second part begins on fol 135^b thus

باب الطرور ، من الممكن اعلم ان الممكن هو ما استقر فيه او تصرو

عليه الخ *

Fol 135^a also contains a note, probably by the scholar noted above, referring to the identification of the author of the commentary

It appears from the colophons of both the parts that the MS was transcribed from a copy, dated A H 590 = A D 1193, belonging to the Miriyah Library of Egypt.

Written in Arabian Naskh.

Dated A H 1296 = A D 1878

Scribe عبد الله بن ابراهيم الرمزي

No. 2015.

fol 199 , lines 33 , size $5\frac{1}{2} \times 9\frac{1}{2}$, $8\frac{1}{2} \times 12$.

الخصائص

AL-KHASÂ'IS.

A work on the principles of syntax, by Abu'l-Fath 'Uṣmân bin Jinnî al-Mawsili الموصلي (d A H 392 = A D 1001 , see Lib Cat , vol xviii, part 1, No 1213) The work is of great help to Orientalists in their investigations into the development of the history of Arabic grammar

Beginning

الحمد لله الواحد العدل القديم . هذا اطل الله نساء مولانا

الملك المدصور المؤيد بنساء الدولة و صباء الملة و عيات الامة و ادام ملاكة
و دصرة و ساطانية و مبددة و تائدية و سموه و كده ، شائده و عدوه
انا لم در احدا من علماء الغلدين تعرض بعمل اصول النحو على مذهبه
اصول الكلام و القعة فاما كتاب اصول امي بكر فلم يلحم فيه دما نحن عله

الاحرفا او حروفى فى اوله و قد نعلق عليه نه و سنعول فى معناه على ان
 انالحسن قد كان فى سعى من المعانيس كذا اذا انب ورنه كذا
 هذا علم بذاك اذا نذا عنه نه و كعداه كلفه النعب نه و كفاة على
 لطيف ما اولناه من علومه المسوفه انبا المعصه ماو النر و النساره
 علما السلام *

In the preface the author claims to have applied for the first time in the treatment of Arabic syntax those principles which had up to that time been employed only in dealing with the science of jurisprudence and scholastic theology. It appears that he is justified in his claim.

The whole work is divided into four parts bound in one volume. A table of contents is attached to each of the parts.

Complete copies of the work are rare. The Gotha Library possesses only the second and fourth parts of the work (see Catalogue Nos. 186-7). No other library in Europe appears to possess a copy. In the East the Cairo Library possesses copies of the 1st and 2nd parts only (see Catalogue vol. iv p. 49) and the Hamidiyah Library (No. 1287) possesses a copy but it is difficult to ascertain from the catalogue whether the copy is complete. In India the Rampur Library appears to possess two copies, one complete the other only the first part (Catalogue p. 538).

Our copy is by no means a correct one nor is it old but it is complete. The work has been printed in two volumes in Cairo A. H. 1332.

Written in fair Arabian Naskh with a sprinkling of vowel points. The headings are in red.

Dated the 17th Rabi' II A. H. 1060 = A. D. 1650.

Scribe هاسم بن محمد الحسينى

The title page contains a short biographical notice of the author extracted from the Bugyat al Wu'at of As Suyuti.

No. 2016.

foll 120, lines 11, size $4\frac{1}{4} \times 6$, $6\frac{1}{4} \times 7\frac{1}{4}$.

كنا، اللمع

KI'I'ÂB AL-LAMA'.

ان بنى An old copy of a treatise on grammar, by Ibn Jinnî (see No 2015 above)

Beginning

الكلام كله دلالة اصرف اسم و فعل و حروف ، اللمع *

The work has been fully described in Berlin, No 6466 Our copy, which is dated A H 620=A D 1223, is nine years older than the Berlin copy, which is dated A H 629=A D 1231

The colophon reads thus

تم الكتاب و الحمد لله فرع من نسخة محمد بن على
بن ابى العر المعدادى المعروف ، بالابرى فى اواخر المكرم من سنة
عشرين و ستمائة *

For other copies see Ayâ Sûfiyah, Nos 4578-9, and Brock, vol 1, p 126 For commentaries see Hâj Khal, vol. v, p 332.

Written in fair, large and fully vocalised Naskh

Dated A H 620=A D 1223

Scribe محمد بن على بن ابى العر المعدادى المعروف بالابرى

According to a note on the title-page the MS was purchased by Abu'l-Baqâ' Muhammad bin Fathallâh al-Bailûnî at Aleppo in A H 1054=A D 1641 This Al-Bailûnî, whom Al-Muhibbî, *Khulâsat al-Asar*, vol iv, p 105, describes as an illustrious poet and a scholar of considerable repute, was born at Aleppo He held several distinguished posts in Cairo and Constantinople, and died in A H 1085=A D 1674

No. 2018.

foll 99, lines 5, size $8\frac{1}{2} \times 5\frac{1}{4}$, $5\frac{1}{2} \times 3$

المختصر في النحو

AL-MUKH'Ī'ASAR FI'N-NAḤW.

A treatise on grammar, by Abu'l-Hasan 'Alī bin Muhammad bin Ibrāhīm bin 'Abdallāh al-Quhundurī ad-Darīrī ابو الحسن علي بن محمد بن ابراهيم بن عبد الله القهندري الصريري, a grammarian of considerable repute. The date of his death is not known, but he must have flourished in the earlier part of the 5th century of the Hīrah, since Abu'l-Hasan 'Alī al-Wāhīdī (*d* A H 468 = A D 1075) calls him his teacher. For accounts of his life see Bugyat al-Wu'ât, fol 279^a, and Nakt al-Himyân, fol 63^b.

Beginning —

الحمد لله رب العالمين و العاقبة للمتقين و الصلوة على رسوله محمد و آله اجمعين قال السيخ الامام الاحل الراهد ابو الحسن على بن محمد بن ابراهيم الصريري رحمه الله عليه اعلم ان كلام العرب يدعسم على دلالة اقسام اسم و فعل و حرف و الح ٢

A copy of the work is noticed in India Office, No 956, where the author is wrongly confounded with Hamīdaddīn 'Alī bin Muhammad al-Bukhārī (*d* A H 667 = A D 1268), the commentator of Al-Margīnānī's well-known manual of Hanafī law entitled *Al-Hidāyah*.

The work is generally called *Ad-Darīrī*. It has been lithographed at Lucknow, A H 1262

Written in fair, large and fully vocalised Naskh.

Not dated, probably 17th century.

No. 2019.

foll 161, lines 14, size $8\frac{1}{4} \times 5$, $6 \times 3\frac{1}{4}$.

شرح المختصر في النحو

SHARḤ AL-MUKH'Ī'ASAR FI'N-NAḤW.

The unique copy of an anonymous commentary on the preceding work

Beginning —

الا مذكرة يستكمل كل دى نال و صلوة لله يتوسل الى كل امر

وكمال الله الحمد و عانه الصلوة و على الله و اصحابه فاعلم الكتاب
و سرائف الكتاب الح *

The author wrote this commentary as he states in a short
pramble for the use of his son who wished to read the text with
him The commentary includes the whole text written in red The
commentary must have been composed in or some time after the 9th
century A H since the latest authority quoted is Majdaddin al
Firuzabadi (d A H 817=A D 1414) the author of *Al Qamûs*

Written in Indian Naskh

Dated A H 1226=A D 1811

Scribe عباس بن علي

No 2020

fol 56 lines 6 size 8½×6½ 3¼×3¼

العوامل المنة

AL-'AWÂMIL AL-MI'AH

The well known work dealing with the hundred grammatical
regents by Abu Bakr Abdalqahir bin Abdarrahman al Jurjani ابو بكر
ممد القاهر بن عبد الرحمن الجرجاني

Beginning —

الحمد لله على نعمائه السامعه و آله الكامله و الصلوة على سيد الانبياء
محمد المصطفى و آله الحسنين و اعلم ان العوامل هي المعنى على ما
ألفه الشيخ الامام مانه عامل العمل ما يوجب كون احد الكلمه
على وجه مخصوص الح *

The author a grammarian of great talent and repute was born at
Jurjan where he studied grammar under Abu l Husayn Muhammad
al Farisi sister's son to the celebrated grammarian Abu Ali (d A H
377=A D 987) He wrote a series of very instructive works on
grammar and rhetoric and died in A H 471=A D 1078 For accounts
of his life see Bugyat al Wu at fol 24^b Düstur al Ilam fol 30
Tabaqat by Ibn Qidî Shuhbah fol 38^b Tabqat by Ibn al
Mulaqqin fol 91^b Tabaqat by As Subki vol iv fol 160 Mir at
al Janan fol 267 Brocl vol i p 287

For other copies see Berlin, Nos 6475 6, Wien, No. 148, München, Nos 696-7, 766, Gotha, Nos 212-14, Paris, Nos 3088, 3980-91, 4008, 4051, 4123, 4130, 4181, Br Mus, Nos 486, 495, 1389, 1522, India Office, No 981, Escur, No 92, Alger, Nos 15, 46 49, 50, 54, Âsafiyah, p 1656.

The work has been repeatedly printed in India, Egypt and Persia.

The colophon reads thus

تمام شد شرح مائه عامل

In this the work is wrongly designated *Sharh Mi'at 'Amal*

Written in Indian Naskh, within coloured ruled borders

Not dated, probably 18th century

No. 2021.

fol 168, lines 19, size $8\frac{1}{2} \times 6\frac{1}{2}$, $6 \times 4\frac{1}{2}$

شرح العمل

SHARH AL-JUMAL.

A fragment of a commentary on a grammatical work

The colophon reads thus

هذا آخر ما تيسر رده على شرح العمل الكسائية . °

In the above colophon the work is described as a commentary on *Al-Jumal* of Al-Kasâ'i (d A H 189=A D 804), but 'this is evidently incorrect, for the commentator frequently calls the author' of the text 'Abdalqâhir al-Jurjânî (d A H 471=A D 1078) The work seems to be identical with Al-Ba'li's commentary on *Al-Jumal* of Al-Jurjânî, a copy of which is noticed in Escur, No 27

This Al-Ba'li, whose full name is Muhammad bin Abi'l-Fath bin Abi'l-Fadl al-Ba'li al-Hanbalî محمد بن ابى الفتح بن ابى العصل البعلى was born at Ba'labakk in A H 645=A D 1247 He studied grammar under Ibn Mâlik (d A H 672=A D 1273), to whom he frequently refers in the present work as his *Shaykh* and teacher As-Suyûtî describes him as a man of noble character and vast learning He died at Cairo, A H 709=A D 1309 See *Bugyat al-Wu'ât*, fol 65^b, *Tabaqât al-Hanâbilah* by Ibn Rajab al-Hanbalî, vol II, fol 111^b, Brock, vol II, p 100

The MS opens thus —

ول حمد الله تعالى الدواعى للعقل المصع وشى ان
كولك احو ان يعطى السرح ود عدم
ان ان الحففة بما ادره اساء *

We learn from *Hij Khal* vol II p 624 that the entire work is divided into five *Faṣl* ١١٧ (i) فى المقدمة (ii) فى عوامل الاعمال (iii) فى عوامل الحروف (iv) فى عوامل الاسماء and (v) فى اساء صكره. The present fragment extends from the middle of the second *Faṣl* to the end of the work.

The work was composed as stated by Brock vol I p 288 in A H 690 = A D 1290.

The MS dated A H 840 = A D 1436 was transcribed by Ibrahim bin Ahmad bin Muhammad az Zari from a transcript of the work written by the author himself.

Written in Arabic Naskh. The commentary is distinguished from the text by the words *ول* and *السرح*.

No 2022

foli 40 lines 19 size 9½ x 6½ 6½ x 4½

تكملة الاحباب ر طرفه الامتداد

TUHFAT AL-AHBÂB WA TURFAT AL-ASHAB

A commentary on *Mulhat al Irah* a versified tract on grammar by Abu Muhammad al Qasim bin Ali bin Muhammad bin Usman al Hariri (d A H 616 = A D 1122).

By Jamaladdin Muhammad bin Umar Bahraq al Hadrami (d A H 930 = A D 1523 see Lab Cat vol xviii part 1 No 1306).

The commentary begins thus —

الحمد لله الذى خلق الاسماء و علمه النبل والحق *

The first line of the text is as follows —

اول من بعد اسماح القول بحمدى الطول السديد* التحول

The author in the preface tells us that he abridged this commentary from one written by the author of the text.

For other copies see Berlin, No 6511, Leyden, No. 159, and Âsafiyah, p 1640

The work has been frequently printed in Cairo For printed editions see Iktifâ' al-Qunû', p 299

Written in a rather cursive Naskh The text is written in red.

Dated A H 1199 = A D 1784

No. 2023.

fol 249, lines 9, size $9\frac{1}{2} \times 5\frac{1}{2}$, $6 \times 3\frac{1}{2}$

المعصل

AL-MUFASSAL.

The well-known grammar of Jârallâh Abu'l-Qâsim Mahmûd bin 'Umar az-Zamakhsharî (d. A H. 538 = A D 1143, see Lib Cat, vol xviii, part II, No 1339)

Beginning

الله احمد على ان جعلنى من علماء العربنة وجعلنى [جلى] على

العصر ، للعرب والعصنة الحج

The work, which was composed between A.H. 513-515, has been made known to orientalists by the two editions published by J B Broch, Christiania, 1859 and 1879 It has been partly translated by Trumpp in the Sitzungsberichte der Bayer Akademie for 1878 and 1884 The Arabic text has also been printed in Alexandria, A H 1291.

For other copies see Br Mus Suppl, No 925 Leyden, No. 163, Houtsma, No 306, Cairo, vol iv, p 111, Râmpûr, p 555; Âsafiyah, p 1658, Ayâ Sûfiyah, Nos 4593-6, Waliâddîn, Nos 3048-50, Kûprilizâdah, Nos 1505-6, Nûr 'Usmâniyah No 4647. For commentaries and abridgments see Brock, vol 1, p 291, Hâj. Khal, vol vi, pp 36 12

The colophon reads thus

تمام شد کتاب معصل از تکمله کردن بتاریخ دوم ماه محرم الحرام

سنة 1247 مقام لکهنو در امام ناره دیوان سعد ناصر علی صاحب دستخط

بی ربط حسن طوی عفا عنه ولد حافظ محلام علی عفی الله عنه *

A reference to Brock, vol 1, p 291 shows that copies of the present work were not known to him.

Written in fair Naskh Not dated, apparently 9th century A.H.

No. 2025.

fol 173, lines 25, size $10\frac{1}{4} \times 7\frac{1}{4}$, $5\frac{1}{4} \times 5\frac{1}{4}$

شرح المعصل

SHARH AL-MUFASSAL.

The fourth part of a commentary on the *Al-Mufasssal* of Az-Zamakhsharî (see No 2023 above) by Muwaffaqaddîn Abu'l-Baqâ' Ya'îsh bin 'Alî bin Ya'îsh, better known as Ibn Ya'îsh and also as Ibn aş-Sâ'ig ابن إسحاق بن علي بن يعزى الشاذلي بن ماس يعزى واسماعيل

Beginning

وصل قال صاحب الكتاب و الريادة تكون واحدة و بدتين و ثلاثة
و أربعة و مواقعها اربعة ما فعل العاء و ما بين العاء و العدين و ما بين العدين
و اللام السج

The author, Ibn Ya'îsh, a grammarian of great talent who belonged to a family of Mawṣil, was born at Aleppo on the 3rd of Ramadân, A H 553=A D 1158 He studied under Abu'l-Yumn Zaid bin al-Hasan al-Kindî (d A H 613=A D 1216) and several other distinguished scholars After completing his education he began to deliver lectures in the great mosque of Aleppo, where a large number of pupils flocked round him from far and near He soon established a reputation as a great grammarian, and wrote, besides the present work, a commentary on Ibn Jamî's treatise on the inflection of verbs, entitled *Tasrîf al-Mulûkî* He died at Aleppo on the 25th Jumâdâ I, A H 643=A D 1245 For further particulars of his life see Ibn Khallikân (De Slane's translation, vol iv, pp 379-385), Bugyat al-Wu'ât, fol 235^b, Mir'ât al-Janân, fol 403^b, Dustûr al-I'lâm, fol 157^b, Brock, vol 1, p 297

The work has been edited and published by G Jahn, Leipzig, 1982-6

For other copies see Waliaddîn, Nos 3009-12, Yenî, No. 1101, and Ayâ Sûfiyah, No 4540 See also Hâj Khal', vol vi, p 37

The colophon reads thus —

أحرر الحرر الرابع وبتلوة في الخامس فصل و من أهداف الحرف
حروف الداء *

Written in Arabian Naskh

Not dated probably 15th century

No 2026

fol 208 lines 20 size $9\frac{1}{2} \times 6\frac{1}{2}$ $7\frac{1}{2} \times 4\frac{1}{2}$

The Same

The fifth part of the same commentary defective at the beginning The MS opens abruptly thus —

من الانصاح الدال ما يحصل بعلة فصل قال صاحب
الكتاب و كما كتب الله في الموصوف في اعانه الله *

A few folios are wanting at the end The MS breaks off abruptly thus —

و قال الكونون الاسم الماء وحدها و الواو مرندة و ا - را بذلك
يعول الساع *

Written in fair Naskh with a sprinkling of vowel points

Not dated probably 16th century

No 2027

fol 209 lines 20 size $9\frac{1}{2} \times 6\frac{1}{2}$ $7 \times 4\frac{1}{2}$

الانصاح

AL-ÎDÂH

An old copy of a valuable commentary on Az Zamaḥḥsharī's *Al Mufaṣṣal* (see No 2023 above) by Jamaladdīn Abu Amr Uṣṣamān bin Umar better known as Ibn al Ḥajīb al Malīl, جمال الدين ابو عمرو عثمان بن عمر المعروف بابن الحاجب المالكي (d. A. H. 646 = A. D. 1248 see Lib Cat vol xix part 1 No 1541)

Beginning

فوله الله احمد على طريقة اياك ، نعبد تعدىما للاهم و ما يدعل
انه للحصر لا دليل عليه الخ

For other copies see Munchen, No 693, Yenî, No 1100, Walî-addîn, No 3008, Nûr 'Usmâniyah, Nos 4611-2, Kûprîlizâdah, No 1497, and Hamîdiyah, No 1320 See also Brock, vol 1, p 291, and Hâj Khal, vol vi, p 37

The present copy, which is dated A H 672=A D 1273, is valuable, as it was transcribed only twenty-six years after the death of the author

Written in fair Arabian Naskh The first two folios are in a later hand Foll 1-21 are mended after being damaged by damp The last folio, much damaged by damp, contains, in scarcely legible characters, the following colophon

شرح المعصل لاسن الحاج ، المعربى سنة ادى و سدعن
و ستمائة

The name of the scribe has been rendered entirely illegible

No. 2028.

fol 356, lines 17, size $12\frac{1}{2} \times 9$, $8\frac{1}{2} \times 4\frac{1}{2}$

المكمل فى شرح المعصل

AL-MUKAMMAL FÎ SHARḤ AL-MUFASSAL.

A commentary on Az-Zamakhsharî's *Al-Mufasssal* (see No 2023 above), by Muzhiraddîn Muhammad مطهر الدى محمد, a scholar of the 7th century A H, who, according to Hâj Khal, vol vi, p 40, composed it in A H 659=A D 1260

Beginning

الحمد لله الذى وفر عما يلبس بكديائه أوفى ابدية اهل ارضه
وسمائه اما بعد فقد دعاى فئه حلاصى ورمزة اعوادى الى
ان اشرح لهم كتاب المعصل فى النحو تأليه ، الامام فخر حوارزمى محمود
بن عمر الرمخشري ارحو ان يكون شرحا لا يبقى معه فى المعصل
اشكال وسميته بكتاب المكمل فى شرح المعصل *

Cf Cairo vol iv p 113

For other copies see Bodl vol 1 No 1084 Escur No 60
Alger No 43 Nur Uṣṣmanīyah Nos 4613 14 and Aṣafīyah p
1658

Written in fair Indian Naskḥ within red and blue ruled borders
with an illuminated frontispiece The commentary includes the
whole text written in red

Not dated probably 17th century

The title page contains a seal bearing the inscription محمد سعيد
عفی عنه dated A H 1107 = A D 1695

No 2029

fol 213 lines 13 size $5\frac{1}{2} \times 3$ $3\frac{1}{2} \times 1\frac{1}{2}$

شرح سواعد المفصل

SHARH SHAWĀHID AL-MUFASSAL

An anonymous commentary on the verses of Arabian poets
quoted by Az Zamakhsharī in *Al Mufassal* (see No 2023 above)

Beginning —

الحمد لله الذى فصل الانسل بعصيلة النسل
وسعد بعد ما التمس احوالى من ملى العام ان اكتب
على ما [sic] الحنكر العلامة حار الله الومكسرى حراة الله تعالى عن داك
حتر الكراء فى كتابه المنرحم بكتاب ال من الاناب المهددة المسعدنة
الى لا حظها روساء النحر نعوں الاشدهادات على وجه بعد
كل مسعدن الح *

Cf Cairo vol iv p 60

The colophon reads thus —

بم الكتاب نعوں الله و حسن نودعه و الحمد لله رب العالمن
و صلي الله على سيدنا محمد و آله الطيبين الطاهرين على و العدد
الصعبف الصعبف الالحى الى الله تعالى سلمه النكلان فى مرة شهر
مناك نبع الآح سده سب و عسرى و بامامه محمود بن محمد بن
سلمان *

Written in Persian Nasta'liq, with an illuminated frontispiece

Dated A H 826 = A D. 1422

Scribe محمد بن محمد بن سايان

The title-page contains the seals and signatures of several former owners of the MS

No. 2030.

fol 97, lines 15, size $8 \times 5\frac{1}{2}$, $5 \times 2\frac{1}{4}$.

شرح الانمودج

SHARH AL-UNMŪDAJ.

A commentary on *Al-Unmūdaj*, a grammatical treatise of Az-Zamakhsharī (see No 2023 above)

By Jamāladdīn Muhammad bin 'Abdalganī al-Aḏabīlī ٢٠٠٠الدين محمد بن عبد العزى الاردبلى who died, according to Cairo, vol iv, p 65 in A H 647 = A D 1249

Beginning

الحمد لله الذى جعل العربية مفتاح البيان و صرّها آله يحتر ربها
عن الخطاء فى اللسان و قوم سددوا المدحوى الذى هو ممر الانسان الى *

The author tells us in the preface that he wrote this commentary for his pupils, especially for Ahmad 'Imādaddīn al-Kāshī

The commentary is distinguished from the text by the words افول and قال

For other copies see Berlin, Nos 6516-7, Gotha, Nos 224 6, Cairo, vol iv, p 65, and Āsafiyah, p 1648

The work has been frequently printed For printed editions see Brock, vol 1, p 291, Iktifā' al-Qunū', pp 301, 310 and 349

Written in fair Naskh

Dated A H 1222 = A D 1807

No 2031

fol 41 lines 7 size 9½ x 6½ 6 x 3½

المصباح

AL-MISBÂH

The well known grammar of Abu l Fath Naṣīr bīn Abdassayyid al Mutarrizī أبو الفتح ناصر بن عبد السيد المطري

Beginning —

اما بعد حمد الله دى الانعام حائل النحر فى الكلام كالمصباح فى اطعام

الح *

The author Al Mutarrizī a philologist of great talent was born at Khwarizm in A H 538=A D 1143 Apart from his philological knowledge he was well acquainted with Hanafite jurisprudence and Mu tazalite doctrine He wrote several instructive works and died in A H 610=A D 1213 For further particulars of his life and works see Buṣyat al Wu at fol 323 Dустur al Ilam fol 128 Mir at al Janan fol 379 Ibn Khallikan (De Slane's translation vol iii pp 523-5) Al Jawahir al Mudiyyah vol ii fol 75 Hada iq al Hanafiyah p 243 Brock vol i p 293

The author tells us in the preface that he composed this work for his son Mas ud for whom he had previously written his lexicographical work entitled *Al Iqna* (see Haj Khal vol i p 384)

The work forms the first volume of Bailie's Five Books on Arabic Grammar Calcutta 1802 Its first chapter is also printed in De Sacy's Anthologie Grammaticale (see India Office No 890)

For other copies see Berlin Nos 6530 1 Gotha No 24 Munchen Nos 695-7 Wien Nos 159-63 Leyden Nos 172-4 Paris Nos 1136 4008 4130 Alger Nos 46 49 51 Br Mus Nos 486 880 1030 1390 1522 India Office No 890 Nur Usmaniyah No 4629 Cairo vol iv p 110 Rampur p 555 For commentaries see Haj Khal vol v p 582

The work has been lithographed in Lucknow A H 1262=A D 1245

Written in cursive Nashh Water stained

Dated A H 1241=A D 1820

Scribe 'سید عالم علی'

No. 2032.

fol. 55, lines 9, size $11 \times 6\frac{1}{2}$, $6 \times 2\frac{1}{2}$.

The Same

Another copy of the same work, beginning as the above
Written in Indian Naskh, with copious interlinear notes.

Dated A H 1231 = A D 1815

Scribe عدد الله : رشرف الدين بدير محمد صادق مرحوم

No. 2033.

fol. 22, lines 13, size 9×5 , $6\frac{1}{2} \times 4$.

The Same.

Another copy of the same work, beginning as usual
Written in Indian Naskh Worm-eaten.

Dated A H 1261 = A D 1845.

Fol 1^a contains a seal bearing the name of a certain Sayyid
Mustafâ Mûsawî, dated A H 1262 = A D 1846

No. 2034.

fol. 84, lines 8, size $8\frac{1}{2} \times 5\frac{1}{2}$, $5\frac{1}{2} \times 3$

The Same

Another copy of the same work, beginning as usual

Written in Indian Nasta'liq, with copious marginal notes The
first eight folios are in a later hand

Dated A H 1280 = A D 1863.

Scribe محمد عبد الولی.

No 2035

fol 150 lines 19 size $10 \times 5\frac{1}{2}$ $6\frac{1}{2} \times 3$

عمود المصباح

DAW' AL-MISBÂH

A commentary on the preceding work by Tajaddin Muhammad bin Muhammad bin Ahmad bin Saifaddin al Isfara'ini ناح الدس
دس احمد بن سيف الدس الاسفرايني

Beginning —

قوله اما بعد حمد الله اما كلمه و بها على السطر الح *

The author who flourished about the end of the 7th century of the Hijrah first wrote a larger commentary with the title *Al Misbah* which he subsequently abridged to the present concise form in A D 684 = A D 1280 Cf Brock vol 1 p 293 and Haj Khal vol v p 583

For other copies see Br Mus No 500 Br Mus Suppl No 932 India Office No 891 Wien No 164 Houtsma No 313 Escur No 117 Paris No 4099 Cairo vol iv p 78 Asafiyah p 1652 and Rampur p 550

Written in cursive Nasta liq with the headings in red

Not dated probably 18th century

No 2036

fol 129 lines 15 size $9\frac{1}{2} \times 6\frac{1}{2}$ $6\frac{1}{2} \times 4$

The Same

Another copy of the same work beginning as the above

Written in a rather cursive Naskh with the headings in red

Not dated probably 19th century

No. 2037.

foll 120 , lines 15 , size $9\frac{1}{4} \times 6\frac{1}{4}$, $6\frac{1}{4} \times 3\frac{1}{2}$

نوعسج الكواشى

'T'AWDÎḤ AL-ḤAWÂSHÎ.

An anonymous gloss on the *Daw'al-Misbâh* of Al-Isfarâ'inî (see No 2035 above)

Beginning

الحمد لله الذى جعل المكتوب اسلوباً فى الكلام ورسلاً الى المعانى
و الدنيا اما بعد فانى اردت ان اوضح بعض حواشى المصباح للاستاد
العلامة شهاب المله و الدين و اريد بحثاً ملايماً فى بعض المقام فوله اما بعد
حمد الله دوى الادعام فال استاذ رحمه الله احتار هذه العبارة دون ان يقول
الحمد لله او الحمد لله و نحو ذلك لادها تدل على ان الحمد عدد المصدمة ،
اهم من كل شئ فتلوح الى انه عدد شكور فله . هذا الكلام حواب سوال مقدر
و هو ان يقال لم احتار المصدمة ، رحمه الله هذه العبارة فاجاب الخ *

Ahlwardt (Berlin, No 6536), on the authority of Hâj Khal ,
vol v, p 583, considers it probable that the author is Muhammad
bin Hamzah al-Zanârî, who died in A H 834 = A D 1430

The colophon reads thus —

الحمد لله و فعلى باحتتام هذا الكتاب المسمى بتوصيح الكواشى
والسلوة على رسوله المنعوت الى جمع الاداسى رفع الدسة من تألده ،
هذا المختصر فى الصخرة الكدرى الخ

Written in fair Indian Nasta'liq, with the headings in red.

Not dated , probably 18th century.

No 2038

fol 11 lines 19 size $8\frac{1}{2} \times 5\frac{1}{2}$ $5 \times 4\frac{1}{2}$

دره المود

DURRAT AN-NAW'

A commentary on the preface of *Daw al Miṣbah* (see No 2035 above) by Radiaddin al Khwarizmi رضى الدين الخوارزمي See Haj Khal vol v p 583

Beginning —

الحمد لله مانح الاعلاق و فاتح الاعلاق
الكلام حرره بو ... و بنانا لالاعاط اللعونه الامثال العربيه المودعه فى
حطه صدف عن بعض الاصل و صدد بها كنهه اا ... بالصود فى
شرح اا ... اح الح *

For other copies see Br Mus No 1000 iii and Escur No 236 ix

The colophon reads thus —

تم على يد العدد الف ...
انى بكر العرامى المدعو بالكاظم اطلع الله شأنه و صلاه عما شأنه فى يوم
الاحد منى العصر حامدا لله *

Written in Naskh

Not dated probably 18th century

A note on the title page which runs thus و مالكة الحقيقى هو الله و ...
مالكه المعارى نصر احمد فارى الح ... tells us that the MS was in the
possession of one Ahmad Qadiri

No 2039

fol 72 lines 21 size $9\frac{1}{2} \times 5\frac{1}{2}$ $5\frac{1}{2} \times 2\frac{1}{2}$

الانوار

AL-ANWÂR

An anonymous commentary on the *Al Miṣbâh* of Al Muṭarrizī (see No 2031 above)

Hijjah A H 681=A D 1282 See Dustur al I lam fol 15^a, and Bughyat al Wu at fol 183^b

Beginning —

الحمد لله الذي أنعم علينا بكتبه دكره من عباده

شكرا له *

The author tells us in the preface that he wrote this commentary at the request of some of his pupils who were studying under him the text of *Fuṣul Khamsin*

The colophon reads thus —

و فرغ مصنفه من تصليفه يوم الثلاثاء التاسع عشر جمادى الآخرة
سنة اربع و دس و ستمائة و ثمان مئة و مئة في خامس المحرم سنة
سبع و د انه *

It is stated in the above colophon that the author finished the work on Tuesday the 19th Jumada II A H 674=A D 1275

For other copies see Leyden No 179 Bodl vol 1 Nos 1079-1097 Cairo vol iv p 109 and Kuprihizadah No 1491 See also Brock vol 1 p 303 and Haj Khal vol iv p 439

Written in fair Arabian Naskh

Dated the 5th Muharram A H 709=A D 1309

The title page contains a seal bearing the name of Fa'iq the servant of Muhammad Shah Alam Badshah Gazi (A H 1173-1202=A D 1759-1787)

The title page also contains a note by a certain Abul Karam Muhammad az Zanjabi al Hanafi stating that the MS was purchased by him from one Ahmad ar Rajabi al Mısıri in A H 1069=A D 1658

No 2041

fol 62 lines 9 size 10×6½ 7×3½

الكافية

AL-KÂFIYAH

The well known grammar of Isma'ildin Adu Amr Usman bin Umar bin Abi Bakr better known as Ibn al Hajib جمال الدين ابو عمر

الكلمة لعظ وضع للمعنى مفرد وهى اسم و فعل و حرف ، السج
(d A H 646=A D. 1248 , see
No 2027 above).

Beginning

الكلمة لعظ وضع للمعنى مفرد وهى اسم و فعل و حرف ، السج

The work, which is sometimes called the *Muqaddimah* of Ibn al-Hâjib, has been the subject of a large number of commentaries, super-commentaries, glosses and super-glosses

Copies of the work exist in all important libraries See Gotha, No 250, India Office, No 901, Br Mus Suppl, No 937, Cairo, vol iv, p 88, Âṣafiyah, No 1654, and Râmpûr, p. 552

For printed and lithographed editions see Brock, vol 1, p 303

Written in fair Indian Nasta'liq, within red, blue and gold ruled borders, with an illuminated frontispiece

Dated A H 1238=A D 1822

No. 2042.

fol 111, lines 6, size $9\frac{1}{4} \times 6$, $6\frac{1}{4} \times 3$

The Same

Another copy of the same work, beginning as the above.

Written in thick Naskh Water-stained

Not dated, probably 19th century

No. 2043.

fol 87, lines 5, size $9\frac{1}{2} \times 9$, $5 \times 3\frac{1}{2}$

The Same

Another copy of the same work, beginning as usual.

The colophon reads thus

تمام سند كافه بعمل او تعالى بخط ارشد على النجاشى بناس - طو
مررا على حسين راد الله عمره و علمه *

Written in Indian Nasta'liq

Not dated, probably 19th century.

No 2044

fol 168 lines 17 size $10 \times 6\frac{1}{2}$ 8×4

شرح الكلمة

SHARH AL-KĀFĪYAH

A commentary by Ibn al Ḥajīb on his own grammatical work entitled *Al Kafīyah* (see No 2041 above)

Beginning —

الحمد لله مفصل الحذر و ملهم الصواب
 لمعنى مفرد قوله لفظ ل الكلمة و غيرها لان لما بدلت به سواء وضع
 لمعنى اولا قوله وضع لمعنى و طرح هذه المهملات ادبا لم يوضع لمعنى الي *

Cf Br Mus Suppl No 941

For other copies see München No 714 Leyden No 184
 Berlin Nos 6559 60 and Paris No 4055 See also Brock vol 1
 p 303 and Haj Khal vol v p 7

Written in Indian Naskh

Dated A H 1266 = A D 1850

The title page contains a seal bearing the inscription لسان السلطان
 محمود الدولة مدنى صدر على حان بهادر For a similar inscription
 see No 1996 above

No 2045

fol 168 lines 39 size $10\frac{3}{4} \times 7$ $8\frac{1}{4} \times 5\frac{1}{4}$

الرسمى شرح الكلمة

AR-RADĪ SHARH AL-KĀFĪYAH

A comprehensive commentary noted for the critical investigations on the *Kafīyah* of Ibn al Ḥajīb (see No 2041 above), by Paḍi'addīn Muḥammad bin Ḥasan al Astarabādī ash Shīrī, better known as Najm al A'immah الرسمى الدى محمود بن حسن الاسترابادى السمرى
 السهرى بن محمد الاعمى

Complete in two separate volumes

Vol I

Beginning

الحمد لله الذي حلب آلاؤه عن ان يحاط بعد الم *

According to Hâj Khal (vol v, p 7), who appears to have followed As-Suyûtî, Radiaddîn died in A H 686=A D 1287 The author of the Cairo Catalogue (vol iv, p 73), however, points out that As-Suyûtî, in his Bugyat al-Wu'ât, gives the date of Radiaddîn's death as either A H 684=A D 1285 or A H 686=A D 1287 and the date of the composition of his present work as A H 683=A D 1284 We do not agree with the statements noted above, since a copy in the Cairo Library has a colophon in which it is clearly stated that the work was composed in A H 688=A D 1289 Again our copy, which is very reliable for reasons noted below, has a colophon indicating that the work was dictated by the author to his pupils in A H 688=A D 1289 Thus the author's death must be placed at least as late as A H 688=A D 1289, if not later The colophon of MS No 2081 below confirms this view Dr Rieu (B1 Mus Suppl, No 943), however, mentions that some copies record the date of composition as A H 686=A D 1287 The conclusion inferred from 'Ainî's statement at the end of No 2046 below throws light on the date of composition Brock (vol 1, p 303) and others appear to have failed to discuss the present subject

The author tells us in the preface that he wrote this commentary at the request of his pupils, who were studying under him the text of Ibn al-Hâjib

For other copies see Berlin, Nos 6562-3, Munchen, No 715, India Office, Nos 912-6, Eскур, Nos 18, 19, Râmpûr, p 545; Bûhâr, Lib Cat, vol II, No 379

The work has been printed in Constantinople, A H 1275 It has twice been lithographed, viz, in Tihâr, A H 1275, and in Lucknow, 1864

It will appear from the colophon of vol II, described below, that the present volume and that following it are very interesting and valuable on account of the fact that they have been transcribed by the celebrated commentator of Sahîh al-Bukhârî, Abû Muhammad Mahmûd bin Ahmad al-'Ainî, who died in A H 855=A D 1451, see Lib Cat, vol v, part 1, No 166. For his works and manifold activities see Brock, vol II, pp 52-53

The colophon reads thus

تم الجزء الاول من تجريد المصنف . و كان الملائكة في ربيع الآخر سنة
ثمان و ثمانين، و ستمائة *

Written in a hasty Naskh Foll 10-20 are in a later hand

The date of transcription is given at the end of vol II for which see below

No 2046

fol 179 lines and size same as above

The Same

Vol II

The second volume of the same work

Beginning —

قوله الموصول ما لم يتم حراء الاصله اليه *

The colophon runs thus —

و قد تم تكملة و حتم احكامه في الحصاة المقدسة العروبة على
مسودها صلوات ب العزة و سلامة في شوال سنة سب و ثمانين و ستمائة *

تجر تكررة على من القيد الى حمة ربه العدد ابى محمد
و د بن احمد العنبي عامله به و رالده بلطعة الحلى و الحقى
يوم الله من المبارك آخر الدهر العسرين من سوال سنة اثنى وعشرين
و ثمان مائة من الهجعة القدوة على صاحبها اصل الصلوات و اركى
الخصبات و الله اولاً و آخر و طابا و طابا و اعلى على نفعه الذى
نعم ناهنا و أمرا محمد المصطفى المعصوم احرا و على الله و ربه
و اراحه ما دام الحامد حامدا و السام سائرا *

By comparing the above colophon with that of vol I it appears that according to Ain the work was completed in A H 686 = A D 1287 but it was dictated by the author to his pupils in A H 688 = A D 1289

Written in the same hand as the above

Dated Thursday the 20th Shawwal A H 822 = A D 1419

No. 2047.

fol 376, lines 37, size $10\frac{1}{4} \times 6\frac{1}{4}$, 7×4

The Same.

A beautiful complete copy of the preceding work, beginning as the above

Written in a character intermediate between Naskh and Nasta'liq within gold and black ruled borders, with an illuminated frontispiece. The title-page contains a tastefully illuminated circle enclosing the words كتاب شرح رضى The quotations from the text are in red

Dated the 20th Rabî' I, A. H. 844 = A. D. 1440.

Scribe محمد بن ايوب بن عبد الله الاصمعياني.

No. 2048.

fol 224, lines 9, size $9 \times 6\frac{1}{2}$, $5\frac{3}{4} \times 2\frac{1}{2}$.

مختصر شرح الكافية

MUKH'T'ASARU SHARH AL-KÂFÎYAH.

An anonymous abridgment of the preceding work.

Beginning

لله الحمد والى الاولى والآخرة و بعد و بعدة خلاصة ادوات
كتاب بحم الائمة الرضى لخدمته بعد الوقوف على الوجه المرضي لتسهيل
درسه و تناوله على الركى - الكلمة لفظ مفرد موضوع الم *

Written in fair Naskh, with a sprinkling of vowel-points

Not dated, 'probably 18th century.

No 2049

fol 123 lines 19 size 11×7 8×4½

الوافيه في شرح الكافيه

AL-WĀFIYAH FĪ SHARH AL-KAFĪYAH

An old copy of the second of three commentaries on the *Kafīyah* of Ibn al Ḥajīb (see No 2041 above) by Ruknaddīn al Ḥasan bin Muḥammad bin Shāraf Ḥaḥ al Astarabādī ركن الدين الحسن بن محمد بن شرف الحاحي الأستروآبادي

Beginning —

أحمد الله على عظمه دلاله حمد عربى بمطالعه حماله

و بعد فاني بعد ان سرحب كتاب الكافيه من العجو اولا مع انرداد
 واحونه و انحاب كندره سرحبه ناديا معنصرا على حل الغاطه و سرح معاده
 و الاساره الى تحليل تركبانه و حل معانده الا نادرا مع ذكر علل اكبرها لرسم
 خدمه الامير الكبير ناصر الدله يحيى بن المعتمد المعظم
 ملك ملوك الامراء و الوزراء جمال الدنيا و الدين انراهم بن
 دعرس نيلكا ملك الحسن سمده نالواه في شرح الكافيه داليج *

The author Ruknaddīn al Astarabādī whom As Suyūṭī describes as a man of eminent learning and noble character was born at Astrabad. He received his education at Marāgha from Shāikh Naṣīraddīn at Tusī (d. A. H. 672 = A. D. 1273) with whom he made a journey to Bagdad. After the death of Naṣīraddīn he left Bagdad for Mawsil where he settled permanently and served as a teacher in the Nuriyah Madrasah. Subsequently he was given the professorial chair of Shāfiʿī jurisprudence in the Sulṭāniyah Madrasah of Mawsil. He wrote besides the present work a commentary on *Al Hawāṣi as Sagīr* a work on Shāfiʿī jurisprudence by Najmaddīn Abd al gaffār al Qazwīnī (d. A. H. 665 = A. D. 1266) a gloss on the *Tajrīd al Kalām* a compendium of metaphysical and Muhammadan faith by Naṣīraddīn at Tusī and a commentary on the *Qawā'id al Aqā'id* a work on the principles of Muhammadan faith by Imam Gazālī (d. A. H. 505 = A. D. 1111). He died at Mawsil either in A. H. 715 = A. D. 1315 or in A. H. 718 = A. D. 1318. See Bugyat al Wu at fol 180^a Tabaqat by Ibn Qadī Shuhbah fol 110. Dustur al Ilām fol 76

The author wrote three commentaries on the *Kâfiyah* of Ibn al-Hâjib, viz, (1) الشرح الكبير, a large work, (2) الشرح المتوسط, a work of medium size, and (3) الشرح الصغير, a shorter work. The present work is the second one.

For other copies see Berlin, Nos. 6565-6, Leyden, No 185, Br Mus Suppl, No 946, India Office, Nos 917-9, Escur, Nos 95-6, Paris, No 4037, Houtsma, No 323, Gotha, Nos 253-5, Cairo, vol iv, p 120, Râmpûr, p 545, Bûhâr, Lib Cat, vol ii, No 380.

The colophon reads thus

وقع العراق من تحرير هذه المسخطة السريعة المذاكرة المدمونة في
 يوم الظهر يوم الثلاثاء في شهر ربيع الآخر على يد . . . محمد
 . . . بن يحيى بن حسن اللعماني تاريخ السنة ١٢٠٠ عسرون
 وثمان مائة [Sic]

Written in Naskh, with copious marginal notes. The quotations from the text are introduced by the word قوله

Dated A H 823 = A.D. 1420

Scribe محمد بن يحيى بن حسن اللعماني

No. 2050.

fol 67, lines 15, size $8 \times 5\frac{1}{2}$, $5\frac{1}{2} \times 3\frac{1}{2}$.

الكأسية على الواو

AL-HÂSHIYAH 'ALA'L-WÂFIYAH.

The unique copy of a gloss on the preceding work, by As-Sayyid ash-Sharîf al-Jurjânî السيد الجرجاني (d. A H 816 = A.D. 1413, see Lib Cat, vol v, part ii, No 356).

Beginning

قوله احمد الله افتتح بالتكميد بعد التسمية *

No other copy of the work is known

Written in Nasta'liq

Not dated, probably 18th century

No 2051

fol 210 lines 16 size 12 $\frac{1}{2}$ x 8 $\frac{1}{2}$ 7 x 4

الموسم

AL-MUWASHSHAH

A commentary on the *Kafiyah* of Ibn al Hajib (see No 2041 above) by Muhammad bin Abi Bakr bin Muhriz al Khayri محمد بن أبي بكر بن مضر بن محرز الخزاز who died according to *Dustur al Ilm* fol 42 in AH 731=AD 1330

Beginning —

الحمد لله رب العالمين و احمده كما يستحق ان يحمد
الكلمة الى النبي و في اصطلاح الفقهاء فانها نطاق على معنى
احد كالقلام السحري *

For other copies see Br Mus Suppl No 945 India Office
No 920 Berlin No 6558 Gotha No 257 Leyden No 187
Cairo vol iv p 115 and Isfahyah p 1658

Written in fair Nashb with quotations from the text in red

Dated Saturday the 6th Sha ban A H 1152=A D 1739

اسمہ: محمد بن احمد بن الحسن بن یحییٰ بن حسن

No 2052

fol. 235 lines 28 size $10\frac{1}{2} \times 6$ $7\frac{3}{4} \times 3\frac{1}{4}$

لله المحمود

GÂYAT AT-TAQWÂ

The unique copy of a gloss on Ad Dawlatabadi's commentary upon the *Kafiyah* of Ibn al Hajib (see No 2041 above) by Safi bin Nasir معي بن نصر who in the preface of the present work calls Ad Dawlatabadi his teacher. This Ad Dawlatabadi whose full name is Qadi Shihabaddin bin Shamsaddin bin Umar az Zawuli settled at Jawnpur where at the hands of Sultan Ibrahim ابن شيرازي Sharqi he received honours and distinction and finally the title of Malik al Ulama. He

died in A H 849=A D 1445 (see *Subhat al-Marjân*, Bombay edition, p 39) The works of reference do not provide us with any account of the author of the present gloss Being a pupil of Ad-Dawlatâbâdî he must have flourished in the 9th century of the Hırah.

Beginning —

الحمد لله الذي انعم علينا بدعم العظام و تعصل علينا بمده الجسم
 و بعد مفعول العدد الصغير مفعلى بن نصر . . . لما رأيته
 ان الاتياع الى تحصيل علم الاعراب بين و قد شرحه طائفة . . .
 غير ان شروحه و حواشيه لم تكن وافيه في ايراد محاسنه . . . الحواشى
 شيخى و استاذى سبب بن شمس بن عمر الدوله ، آبادى
 فادها كافه ألع ، له شرحا . . . و لم ار دونه شيئاً
 احديا و سميته . . . عاية التكميل الح

Copies of Ad-Dawlatâbâdî's commentary upon the *Kâfiyah* are mentioned in Berlin, No 6584, and India Office, No 937, but no other copy of the present gloss is known

Written in fair Naskh Foll 1-54 are in a later hand

Dated A H 1106=A D 1694

No. 2053.

fol 152, lines 17, size $8\frac{1}{2} \times 5\frac{3}{4}$, $5\frac{1}{2} \times 3\frac{1}{2}$

العوائد الصائمه

AL-FAWÂ'ID AD-DIYÂ'ÎYAH.

The well-known popular commentary on the *Kâfiyah* of Ibn al-Hâjib (see No 2041 above), by Nûraddîn 'Abdarrahmân bin Ahmad al-Jâmî نور الدين عبد الرحمن بن احمد الجامى (d A H 898=A D 1492, Lib Cat, vol II, No 180)

Beginning —

Not dated,

الحمد لله و الصلوة على نبيه الح *

• fame as a poet and sûfi is world-wide, but he is in the Orient for his present work, which is

popularly known in India as *Sharhu Mulla* and commonly taught in Madrasahs. It has become the subject of numerous glosses some of which are noticed in the following pages.

For other copies see Br Mus Suppl No 949 India Office No 921 Paris Nos 4044-53 Gotha No 259 Berlin No 6575 Cairo vol iv p 85

For printed editions see *Iktifa al Qunu* p 306 and Brock vol i p 304

Written in fair Indian Nasta liq within red and blue ruled borders. The quotations from the text are in red.

Dated A H 1122 = A D 1710

No 2054

fol 188 lines 17 size 7×6 7×4

The Same

Another copy of the same work beginning as the above. A few folios are wanting at the end. The MS breaks off abruptly thus —

و انما مثل المصدق لما يكون الواسطه نس اما و فانها منصوبه بطهر

امثله كودها مردوعه لكودها *

Written in Nasta liq. The last two folios are in a later hand. Not dated probably 18th century.

No 2055

fol 222 lines 16 size $5\frac{3}{4} \times 4\frac{3}{4}$ $4\frac{1}{2} \times 2\frac{1}{2}$

الحاسبه على العوائد الصناعه

AL-HÂSHIYATU 'ALA'L-FAWA'ID AD-DIYA'IYAH

A gloss on the preceding work by Abdalgafur al Lari
عدد العود الاري

Beginning —

قوله الحمد مصد المعلوم الحج *

'Abdalḡafûr al-Lârî was a disciple of Mawlânâ 'Abdarrahmân Jâmî (see No 2053 above) He traced his descent from Sa'd bin 'Ubâdah, a companion of the Prophet, and was born at Lâr, a town in Persia Besides the present work he composed a commentary on the *Nafahât al-Uns*, the well-known Persian work of Jâmî (see Lib Cat, vol II, No 181, v) He died in A.H 912=A.D 1506 See Hadâ'iq al-Hanafîyah, p 360, Brock, vol I, p. 304, and Hâj Khaḡ, vol V, p. 11

The present gloss extends to the section on *الاعمال*

For other copies see Berlin, Nos 6577-8, Leyden, No 188, India Office, No 928, Br Mus Suppl, Nos 951-2, Cairo, vol. IV, p 43, Âsafiyah, p. 1646, Râmpûr, p 536.

The work has been printed in Constantinople, A.H 1272, and, with the notes of 'Abdalhakîm as-Siyâlkûtî, at Cawnpore, A.H 1295 Written in Nasta'liq Foll 1-27 contain some marginal notes. Not dated, probably 18th century.

No. 2056.

foll. 108, lines 16, size 9×6 , $6\frac{1}{2} \times 3\frac{1}{2}$

The Same

An incomplete copy of the same work, beginning as the above The MS breaks off abruptly thus

قال الشيخ الرضى الحق ان الحال على صريين منقلة حرة كلام...
ونقولنا حرة كلام يخرج الجملة التامة في ركب، ريد وركب مع ركوبه علامه *

Written in fair Nasta'liq Slightly worm-eaten.

Not dated, probably 19th century

No. 2057.

foll 185, lines 17, size $7\frac{1}{2} \times 5\frac{1}{2}$, $5 \times 2\frac{1}{2}$

Hâj

al-Jâm

تكملة حاسبة عبد العور

Lib AKMILATU ḤASHIYA'I'I 'ABDAL-
Wrtten GAFÛR.

Not dated,

sent to Al-Lârî's gloss (see No 2055 above) on *Al-
'îyâh* of Jâmî (see No 2053 above), by Mullâ 'Abdal-

hakim as Siyalkuti ملا عبد الحكيم السالكوتي (d A H 1067=A D 1656
see Lib Cat vol ٢ No 509)

The work begins from the point where Al Lari's gloss ends
The first words are as follows —

أبى المركبات المعدودة من الهـ أب أبى فيها سنون بتولة و هي
الهـ راب الهـ *

For other copies see India Office Nos 930 31 Rampur p 536
Buhar Lib Cat vol ١١ No 390

The work has been lithographed at Lucknow 1885

The colophon reads thus —

قد وقع القراع من تسويد هذه النسخة من الهـ ملا عبد الحكيم
كتب ما بقى من حاشية عبد العزیز من تحت المركبات الى الهـ الحرف
يوم الاربعة فى التاسع العاشر من شهر رمضان المبارك سنة الف و مائه
و ثمان من هجرة النبى صلى الله عليه و الهـ واصحابه و سلم بى داحقر
سعاد الله المديب الراحى الى غربة الهـ د د ن لاجل لاجل الناس
شمس عبد الدین المعروف بسعد *

Written in Indian Naskh

Dated A H 1108=A D 1696

Scribe محمد حسن

No 2058

fol 233 lines 19 size $8\frac{1}{2} \times 5\frac{1}{2}$ $6\frac{1}{2} \times 3$

The Same

Another copy of the same work beginning as the above

Written in Indian Naskh

The title page contains the inscription لسان السلطان محمود الدوله
مدنى dated A H 1272 For a similar inscription
see No 1996 above

Not dated probably 19th century

No. 2059.

fol 76, lines 19, size $8\frac{1}{2} \times 5\frac{1}{2}$, 6×3 .

The Same

Another copy of the same work A few folios are wanting at the beginning. The MS opens abruptly thus

موله على وجه آه بمعنى الداء كما في موله حقيق الم *

Written in Indian Naskh. The word موله, which introduces the extracts from the text of Jâmi's *Al-Fawâ'id ad-Diyâ'iyyah*, is written in red

Not dated, probably 19th century

No. 2060.

fol 258, lines 21, size $10\frac{1}{4} \times 6\frac{3}{4}$; $6 \times 3\frac{1}{4}$.

الحاشية على حاشية عبد العصور

AL-ḤÂSHIYA'I'U 'ALÂ ḤÂSHIYA'I'I
'ABDALGAFÛR.

An annotation on the gloss of 'Abdalgafûr (see No 2055 above) by Mullâ 'Abdalkâim as-Siyâlkûtî, the author of the foregoing work

The preface, written by the author's son, begins thus

يا من هو مصدر الكلمات و اعاليها و مدد العوامل و امالها ..
اما بعد فهذه فوائد عالية ماد بها محيط خاطر ابى و استاذي
..... عدد الحكم السالكوتي الم *

For other copies see Cairo, vol iv, p 43, and Âsafiyah, p 1642

The work has been twice printed, viz, in Bûlâq, A H 1256, and in Constantinople, A H 1277

The colophon reads thus

الحاشية على حاشية ملا عدد العصور على نسخة الصداية
في شرح الكافية بعصل پاكو ، پروردگار تاریخ یدبجم شهر ربیع الثانی
۷ بهائین سنه ۱۲۵۶ هـ واصلی احکام و اتمام ناف *

Written in Indian Nasta liq

Dated 1256 Faḡl

Scribe نصر الحق

No 2061

fol 171 lines 17 size 10×6½ 8×4

The Same

Another copy of the same work beginning as the above

Written in Shikastah Worm eaten

Not dated probably 19th century

The MS was presented to the library by Sayyid Abdalmajid of Patna city

No 2062

fol 84 lines 15 size 11×7½ 7×4½

The Same

An incomplete copy of the same work

Beginning —

قوله مصدر المعلوم هو الاظهر لكونه معد لا من حمد حمد الله للدلالة

على العموم و الدوام و لكثرة استعماله الم *

The preface by the author's son as given in the two preceding copies is not found in the present MS

The MS breaks off abruptly thus —

بحسب ان لا يتعرض كون اخر معدولا عن واحد

لا يعصى الا احد الامور *

Written in Indian Nasta liq Worm eaten

Not dated probably 18th century

The MS was presented to the library by Sayyid Abdalmajid of Patna city

No. 2063.

fol. 267, lines 21, size $7\frac{1}{2} \times 5$, $5\frac{1}{2} \times 2\frac{1}{2}$

الحاشية على العوائد الصيائية

AL-HÂSHIYA'I'U 'ALA'L-FAWÂ'ID
AD-DIYÂ'ÎYAH.

A gloss on *Al-Fawâ'id ad-Diyâ'îyah* of Jâmî (see No 2053 above), by 'Iṣmaddîn Ibrâhîm bin Muhammad bin 'Arabshâh al-Isfarâ'îni (d. A H 944 = A D 1537, see Lib Cat, vol. xv, No 982)

Beginning

يا هاديا لسالك مسالك محامدك ، الحج

For other copies see Br. Mus Suppl, No. 952, India Office, No. 932, Gotha, No 260, Berlin, No 6579, Cairo, vol iv, p 44, Râmpûr, p 534.

The work has been printed in Constantinople, A H 1256.

Written in Indian Nasta'liq. The quotations from the text of *Al-Fawâ'id ad-Diyâ'îyah* are introduced by the word **قوله** in red

Not dated, probably 18th century

A note on the title-page by one Muhammad Sa'id dated A H 1255 tells us that the MS was purchased in Medina

No. 2064.

fol. 435, lines 15, size 9×6 , 7×4 .

The Same

Another copy of the same work, beginning as the above

Written in Indian Nasta'liq

Not dated, probably 18th century

No. 2065.

fol. 174, lines 23, size $7\frac{1}{2} \times 5$, $5 \times 2\frac{3}{4}$

The Same

Another copy of the same work

Beginning —

موله الحمد هو الوصف بالحاصل الحمد *

Written in Indian Nasta'liq

Not dated probably 18th century

No 2066

fol 223 lines 21 size $7\frac{3}{4} \times 5\frac{1}{2}$ $5\frac{1}{2} \times 3\frac{1}{2}$

الحاشية على العوائد الصائفة

AL-HÂSHIYATU 'ALA'L-FAWÂ'ID
AD-DIYÂ'ÎYAH

A gloss on *Al Fawâ'id ad-Diyâ'iyah* of Jamî (see No 2033 above) by Mulla Muhammad 'Adîq ملا محمد صادق

Beginning —

الحمد سبوح حمده اما بعد فان مناجاة العبد

والحرف من السرح // وب الى العارف الكاشى لما لم
يعنى بـ / ا احد من الصلوة اد ان اعلى عليها ما يدل من
بعضها فومعها بتسودة حتى ما تراها على و بلاها لدى الولد العزير المدعو
دنى العبد محمد العارف الحمد *

The author tells us here that he wrote this gloss while he was teaching his son Abul Fath Muhammad al Arif the text of *Al Fawâ'id ad-Diyâ'iyah*

Nothing is known of the author's life or of his precise date. He cannot however have written this work later than A H 999 = A D 1590 for a copy bearing that date exists in Âsafiyah p 1642

Written in fluent Naskh

Dated A H 1028 = A D 1618

Scribe سلطان محمد ساء محمد

One Muhammad Sa'id in his note on the title page says that in A H 1255 he purchased the MS in Medina

No. 2067.

foll. 190, lines 19, size $8\frac{1}{2} \times 1\frac{1}{2}$, 6×3 .

الحاشية على العوائد الصيائية

AL-ḤĀSHIYA'I'U 'ALA'L-FAWÂ'ID
AD-DIYÂ'ÎYAH.

A gloss on *Al-Fawâ'id ad-Diyâ'îyah* of Jâmi (see No 2053 above), by Mahmûd bin Nî'matallâh al-Bukhârî محمد بن نعمت الله البخاري, a scholar of the 10th century of the Hijrah (see Lib Cat, vol x, No 525)

Beginning —

مدك الدداية و اليك الدماية . اما بعد وعدة فايله من السدبة
و الايرادات . . . علما احقر عبد الله البخاري محمود بن نعم الله
البخاري . . . على الفوائد الضيائية الممودة بارج الجامي لمولى
الوحيد العلامة السامي مولانا نور الدين عبد الرحمن الكامي الح

The preface includes a dedication to Sulṭân Zahiraddîn Muhammad Bâbar (A.H. 909-937 = A.D. 1503-1530)

For other copies see Waliaddîn, No 2921, and Nûr 'Uṣmânîyah, Nos 3532, 3

Written in elegant Arabian Naskh, within red ruled borders
Not dated, probably 17th century

No. 2068.

foll 155, lines 17, size $8\frac{1}{2} \times 6\frac{1}{2}$, $6\frac{1}{2} \times 4\frac{1}{2}$.

الحاشية على العوائد الصائفة

AL-ḤĀSHIYA'I'U 'ALA'L-FAWÂ'ID
AD-DIYÂ'ÎYAH.

A gloss on *Al-Fawâ'id ad-Diyâ'îyah* of Jâmi (see No 2053 above), by Muhammad 'Iṣmatallâh bin Mahmûd محمد بن محمد السماعة الله بن محمد السماعة. Two scholars named 'Iṣmatallâh are known. The one, Muhammad 'Iṣmatallâh bin Mahmûd Nî'matallâh al-Bukhârî, whose commentary upon *Risâlat at-Tasarrufât* of Az-Zamakhsharî, composed in A.H. 945

لما رأيت في حاشية الفاضل المعروف ، المشهور بالمولوية في الدلة المشهورة
 السمفند المسمى بمولانا عصفه ، الله كلمات توجيهها العاقل المذكور
 على الشارح المعروف ، المشهور بمولانا جامي قدس سره فخطر
 على خاطري كلمات اخرى على كلماته فاردت ان اكتب ، واهمع اوراقا مما
 تعرف به خاطري فوله الحمد لله الحمد في اللغة هو الثناء الحمد *

No other copy of the work is known.

Written in Nasta'liq

Not dated , probably 18th century.

No. 2070.

fol 425 , lines 18 , size $10 \times 7\frac{1}{2}$, $7\frac{1}{2} \times 4\frac{1}{4}$

الحاشية على العوائد الصيائية

AL-HÂSHIYA'I'U 'ALÂ'L-FAWÂ'ID AD-DIYÂ'ÎYAH.

A gloss on *Al-Fawâ'id ad-Diyâ'îyah* of Jâmî, by Mullâ Jamâl-addîn bin Naşîraddîn بن نصير الدين ملا ، an Indian scholar, who flourished in the earlier part of the 11th century of the Hîrah

Beginning

الحمد لله المرفوع شأنه المصنوع برهانه المجزور سلطانه
 .. . و قد كان تاريخ العراق . . الف . سنة وتسعة عشر
 اله *

The work was composed, as stated by the author in the preface, in A H 1019=A D 1610

For other copies see Râmpûr, p 535, and Bûhâr, Lib. Cat , vol. II, No 388

The work has been lithographed at Lucknow, A H 1295

Written in fair Nasta'liq.

c Dated A H 1263=A D 1847

The title-page contains the inscription لسان المطالع معهود الدولة dated A H 1272 For a similar inscription see No 1996 above.

No 2071

fol 196 lines 17 size $7\frac{1}{2} \times 4\frac{1}{2}$ $6 \times 3\frac{1}{2}$

الحاشية على العوائد الصائفة

AL-HÂSHIYATU 'ALA'L-FAWÂ'ID AD-DIYÂ'ÎYAH

The unique copy of a gloss on *Al Fawa'id ad-Diya'iyah* of Jamî (see No 2053 above) by Muhammad Sharîf bin Muhammad al Husainî al Alawî محمد سرف بن محمد الحسينى العلوى

Beginning —

الحمد لله الذى جعل كلمته العلما كادته
و قول العدد الصعيف
المحتاج الى عيادته ربه العلى العلى محمد سرف بن مولانا محمد
الحسينى العلوى لما نسوب بمطالعة شرح شرف
لمحمدومى دور الملء و الدس عدد الرحمن الحكامى اردب
ان ا، ما اطلع عليه من الكتاب الدفعة الم *

The date of the author's death is not known. The latest authority quoted is Mullā Ismaddīn al Isfaranī who died in A H 944 = A D 1537 see No 2073 below. The fact that he uses the phrase رحمه الله for Ismaddīn suggests that our author flourished in the 11th century A H.

• No other copy of the work is known.

Written in Indian Nasta'liq. The quotations from the text of *Al Fawa'id ad-Diya'iyah* are introduced by the word قوله in red. Fol 151^b and 180 contain large gaps against which are noted the words من الناص. A few folios are wanting at the end.

Not dated probably 18th century

No. 2072.

foil 114, lines not uniform, size $8\frac{3}{4} \times 6\frac{1}{4}$, $6\frac{1}{4} \times 4$

الآلى الصافية فى سلك ، معانى العاظ الكافية

AL-LA'ÂLÎ AS-SÂFÎYAH FÎ SILKI
MA'ÂNÎ ALFÂZ AL-KÂFÎYAH.

A commentary on the *Kâfîyah* of Ibn al-Hâjib (No 2041 above), by 'Abdallâh bin Yahyâ bin Muhammad an-Nâzuî بن يحيى بن محمد الناطرى, who composed the present work, as stated in the colophon quoted below, in A H 896=A D 1490

Beginning

الكلمة المراد بها المستعملة فى اصطلاح المحقق فادها قد يطابق على
معناها كاللؤلؤة *
تم ، الفوائد المعيدة الجامعة لمعانى الكافية المعيدة بمن الله و توفيقه

No other copy of the work is known

The colophon reads thus

قال الشارح رحمه الله واقع الغراع من جمعه آخر دمار السند ، من العسر
الاولى من شعر جمادى الآخرة احد شهور سنة ٨٩٦ ، وتسعين و ثمان مائة
نقل ذلك حمدا من خطه و هى نسخة التصديق ، للشرح المذكور واقع
الغراع ، من نقل هذا الشرح المعيد العيد للطلال ، و هو ، الصحى من
يوم ابدى المداك ، لعله نامن و عشر فى حل ، فى شهر رجب ، الاصل ، (sic)
من شهر سنة ١١٣٥ هـ و ثلاثين و مائة و اله ، سنة من الهجرة النبوية
على يد مالكا العبير الى كرم الله تعالى محمد بن عبد الهادى
بن صالح بن عبد الله *

Written in fair Arabian Naskh, with some marginal notes The commentary includes the whole text written in red.

• Dated A H 1135=A D 1722

Scribe محمد بن عبد الهادى بن صالح

The title-page contains notes by several former owners of the MS.

No 2073

foli 277 lines 33 size $9\frac{1}{2} \times 6\frac{1}{4}$ 7×4

شرح الكافية

SHARH AL-KÂFÎYAH

A commentary on the *Kafîyah* of Ibn al Hajib (see No 2041 above) by Isamaddin Ibrahim bin Muhammad bin Arabshah al Isfara'ini عصام الدين ابراهيم بن محمد بن عرساء الاسفراني (d. A. H. 944 = A. D. 1537 see Lib Cat vol 26 No 982)

Beginning —

الحمد لله على ما اعمى كى عصامنا لا عطامنا الى *

For other copies see Aṣa Ṣufiyah Nos 4507 8 Hamidiyah No 1310 Wahiaddin No 2972 Rampur p 544

The work has been printed in Constantinople A. H. 1206

Written in fair Persian Nasta'liq with an illuminated frontispiece

Dated the 26th year of the reign of Aurangzib = A. D. 1684

No 2074

foli 164 lines 31 size $10\frac{1}{2} \times 7\frac{1}{2}$ $8\frac{1}{2} \times 5\frac{1}{2}$

المجم الباقى على كافيته ابن الجاحظ

AN-NAJM AS-SÂQIB 'ALÂ KÂFÎYATI
IBN AL-HÂJIB

The unique copy of a commentary on the *Kafîyah* of Ibn al Hajib (see No 2041 above) by Salah bin Ali bin al Hasan bin Muhammad bin Abi l Qasim al Hadawi صلاح بن على بن الحسن بن محمد بن ابى القاسم الهادوى

Beginning —

الحمد لله على امامه اللسان كما احمده على الهدائه و الاحسان

و بعد فانه مرأ على جماعة من الاحواص كافيته ابن الجاحظ وكل

١١٢ sic اكثره من السروج المى بالدرود الصائفة و العقود الصائفة

لوالدنا السميع العلامة و الحمد لله ثمامة طود العام و معبد النعمى و الحكام

الجمالى - مال الدين سليل الائمة الهادين بن الحسن بن محمد بن
 ابى القاسم العادوى وهو احل السروح قدرا و اشهرها ذكر او كذا ،
 التقط لهم بعض فوائد المتدايرة و احتصر لهم من فوائد المتكاثرة و سألوا
 تيسير ذلك ، لاجل الاحتمار و توسطه بن الاقلال و الاكدار فاجبتهم سائلا
 متسرعاً الى الملك الحليل و سميته بالنظم الثاقف ، على كفاية
 ابن الكاشى ، الم *

The author tells us in the preface, passages from which have been quoted above, that in the course of his lectures on the *Kâfiyah* of Ibn al-Hâjib he dictated notes from *Al-Burûd ad-Dâfiyah Wa'l-'Uqûd as-Sâfiyah*, an extensive commentary on the same work by his father, Jamâladdîn bin al-Hasan al-Hâdawî. Subsequently, at the request of his pupils, our author arranged these notes in the present book-form.

The commentary includes quotations from the text of the *Kâfiyah*, introduced by the word **قوله** in red.

No other copy of the work is known.

Written in fair Naskh, within red ruled borders. The headings are in red.

Dated A H 1059 = A D. 1649

No. 2075.

fol 150, lines 21, size $8\frac{1}{2} \times 6\frac{1}{2}$, $6\frac{1}{4} \times 4$.

شرح الكافية

SHARH AL-KÂFIYAH.

A commentary on the *Kâfiyah* of Ibn al-Hâjib (see No 2041 above), by 'Izzaddîn Muhammad bin 'Izzaddîn bin Salâh bin al-Hasan bin Amîr al-Mu'minîn بن صلاح بن الحسن بن امير المؤمنين.

Beginning

اعلم، ان لفظ المصولة حقيقان لعويه و اصلها حدة الحج *

The author, who belonged to the noble family of the Zaidî Imâms of San'â, was appointed by Ja'far Pâshâ to the office of

Mufti in San'a. He wrote besides the present work a commentary on his own treatise entitled *Al Badr as Sâri* a commentary on the *Takmilat al Ahkâm* of Imam al Mahdî and a treatise entitled *Manhaj al Inṣaf Fî n Nahî An Sabb aṣ Sahabah*. He died at San'a A H 1000 = A D 1640. See *Tabaq al Halwa* fol 6^b and Brock vol II p 407.

For other copies see India Office No 936 Berlin, No 6588 Aṣafiyaḥ p 1650.

The colophon reads thus —

بسم الحاشية المذكرة الداعية إلى شاء الله تعالى و مؤلفها مولانا
و سندنا السيد العلامة عر الدين محمد بن عر الدين المقنى بن
صلاح بن الحسن بن امير المؤمنين و هـى بخط مالكها العنبر
محمد بن الصالح الصبارى و كل بامامنا لله الواحد سابع
السر المذرك شهر جمادى الاولى سنة اربع و ثمان و الف سنة *

Written in thick Arabian Naskh within red and blue ruled borders. The text of the *Kafīyah* is written in red.

Dated A H 1084 = A D 1673

Scribe محمد بن الصالح الصبارى

No 2076

fol 155 lines 20 size $8\frac{1}{2} \times 6$ $6\frac{1}{2} \times 3\frac{1}{2}$

The Same

Another copy of the same work beginning as the above

Written in fair Arabian Naskh. The text of the *Kafīyah* is written in red.

Dated A H 1190 = A D 1776

Scribe عبد الله بن يحيى بن محمد

Fly leaves at the beginning and end contain quotations from various poems.

No. 2077.

foll 131, lines 15, size $8\frac{1}{2} \times 5\frac{1}{2}$, 7×4

اعراب الكافية

I'RÂB AL-KÂFÎYAH.

A grammatical analysis of the *Kâfîyah* of Ibn al-Hâjib (see No 2041 above), by an unknown author

Beginning

الحمد لله رب العالمين و الصلوة والسلام على خير خلقه محمد وآله
 المعنى المسمى الطاهرين الكلمة متداولة و اللام فيها لتعريفه ، الجدى اى
 لتعيين الماهية اسم *

The work has been described in Berlin, No. 6589, where it is stated that the author lived before A H 1022=A D 1613. Another copy has been noticed in Gotha, No 261. See also India Office, No 939

Written in Indian Naskh

Not dated, probably 19th century.

Two fly-leaves at the end contain copies of two letters addressed by a certain Muhammad Darwîsh bin Muṣṭafâ Ramlî from Mecca to two of his friends, viz Mawlawî Nî'matallâh and Mawlawî Sayyid Rıyâd 'Alî

No. 2078.

foll 83, lines 9, size $6\frac{1}{2} \times 10$, $7 \times 3\frac{1}{2}$

الشافية

ASH-SHÂFÎYAH.

A treatise on etymology, by Abû 'Amr 'Uṣmân bin al-Hâjib, (d A H 646=A D 1248, see Lib Cat, vol. xix, part 1, No 1541).

Beginning

الحمد لله وسلام على عباده الذين اصطفى و بعد فقد سألتى من
 لا يسعنى مخالفته ان الحق بمقدمتى فى الاعراب معدومة فى التصريف
 على نسخها و مقدمه فى الخط فالتة ألع *

This treatise like its sister work *Al Kafīyah* (see No 2041 above) has also been the subject of many commentaries

For other copies see Br Mus Suppl Nos 933-4 Berlin
No 6600 Cairo vol iv p 6 Rampur p 522

The work has been frequently printed and lithographed For
printed editions see Brock vol 1 p 305 and *Iktifa al Qunu*
p 306

Written in Indian Nasta liq

Dated A H 1038 = A D 1628

No 2079

fol 27 lines 17 size 9×6 7×4

The Same

Another copy of the same work

Beginning —

الحمد لله رب العالمين و الصلوة على سيدنا محمد حاتم النبئين
و على آله واصحابه اجمعين وبعد بعد سألنى من لا اى معالفة الح *

Written in Indian Nasta liq

Not dated probably 19th century

A fly leaf at the end contains a poem on the irregular forms
of the feminine gender beginning as follows —

اسماء بانك بعد علامة هانا فى فى عزهم صرايا

No 2080

fol 127 lines 7 size 11×6 6½×3

(Two separate works bound together)

fol 1-110

I

The Same

Another copy of the same work beginning like No 2079 above

Written in Indian Naskh with copious marginal notes

Dated A H 1093 = A D 1681

Scribe سند معروف ولد سند حبان

VOL XX

H

foll. 111-127

II

الرسالة في النحو

ARRISÂLAH FI'N-NAḤW.

A fragment of an anonymous grammatical treatise with a running commentary

Beginning

الوقفه قطع الكلمة اسما كان او فعلا عما بعدها الخ *

The headings contained in the present fragment are as follows —

Fol 115^a

هذا هو المقصور والهاء دود

Fol 116^b

هذا هو دى الريادة

The text is overlined to distinguish it from the commentary

Closely written in small Nasta'liq

Not dated, probably 18th century

No. 2081.

foll 310, lines 19 size $10\frac{1}{4} \times 6\frac{1}{4}$, 6×3

شرح الشافعية

SHARḤ ASH-SHÂFI'YAH.

A commentary on *Ash-Shâfi'yah* of Ibn al-Hâjib (see No 2078 above), by Radiaddîn Muhammad bin al-Hasan al-Astarâbâdî (رضي الله عنه) (A H 688 = A D 1289, see No 2045 above)

Beginning

اما بعد حمد الله تعالى بعد عرمة ، على ان اشرح مقدمة

ان العاقل . رحمه الله في التصريح ، والخط واسط الكلام في شرحها

كما في شرح احتها بعض السط الخ *

The following colophon of the present copy, where it is stated that the work was composed in A H 688 = A D 1289, offers further proof of the fact noted in No 2045 above, that the author died in A H 688 = A D 1289 and not in A H 686 = A D 1287, as has been generally assumed

وفى الله لانعام ٢٥٠ فى بيع الاول سنة ثمان و ثمانين و ستمائة
 و قد وفى الله م كتابه يوم الثلاثاء و فى العصر الثانى عشر من
 شهر المحرم سنة الف اربع مئتين من هجرة النبى على يد العدد
 الضعيف ٢٠ الله بن عبد العلى الاسمرى *

For other copies see Br Mus Suppl No 900 India Office
 Nos 9023 Berlin No 6601 Iscur No 109 and Cairo vol iv
 p 9

The work has been lithographed at Lucknow A H 1262

A note at the end states that the present copy has been transcribed
 from one which was copied and corrected by Pir Ahmad bin al
 Hasan al Qummi in A H 840 = A D 1436 and A H 841 = A D 1437
 respectively

Written in fair Naskh with marginal notes

Dated A H 1064 = A D 1653

Scribe الله بن عبد العلى الاسمرى

The title page contains the inscription لسان السلطان محمود الدولة
 dated 1277 For a similar inscription
 see No 1996 above

No 2082

fol 102 lines 27 size $9\frac{1}{2} \times 6\frac{1}{2}$

شرح الشافعية

SHARH ASH-SHAFI'YAH

A commentary on *Ash Shafi'iyah* of Ibn al Hajib (see No 2078
 above) by Fakhraddin Ahmad bin al Hasan bin Yusuf bin Ibrahim
 al Jarabardi مكر الدين احمد بن الحسن بن يوسف بن ابراهيم الجرابردى

Beginning —

ربنا ارفع علينا صراطك اهدنا صراطك يا من يده الحبر
 والحبر اما بعد فعول المولى الم احمد بن الحسن
 الجرابردى لما كان كتاب التصريف الذى صنفه المولى الم بن الح *
 /

The author Al Jarabardi who belonged to the Shafi'i sect was
 regarded as the greatest man of letters of his day at Tabriz He

wrote several works, the most instructive of which, as remarked by As-Subkî, is a commentary on *Al-Kashshâf* of Az-Zamakhsharî (*d* A H 538=A D 1143) He died at Tabriz in Ramadân, A H 746=A D. 1345 For accounts of his life see *Dustûn al-I'lâm*, fol 92^b, *Mir'ât al-Janân*, fol 458^b, *Bugyat al-Wu'ât*, fol 101^a, *Tabaqât* by Ibn Qâdî *Shuhbah*, fol 134^a, *Tabaqât* by Ibn al-Mulaqqin, fol 142^a, *Tabaqât* by Al-Isnawî, fol 69^b, *Tabaqât al-Kubrâ* by As-Subkî, vol. vi, fol 291^a, and *Block*, vol ii, p 193

For other copies see Berlin, No 6605, Br Mus Suppl, No 956, India Office, No 949, Wien, No 182, Cairo, vol iv, p 8, vol vii, p 648, Râmpûr, p 524.

The work has been printed in Calcutta, A.H 1262 It has also been lithographed several times, viz, in Teheran, A H 1271, in Delhi, A H 1287, in Lucknow, A H 1262, and in Lahore, A H 1304

Written in elegant Naskh Foll 1-18 contain marginal notes
Not dated, probably 16th century.

No. 2083.

fol 166, lines 25, size $8\frac{3}{4} \times 5\frac{1}{4}$, $5 \times 3\frac{1}{4}$.

The Same

Another copy of the same work, beginning as usual

Written in Nasta'liq The text is distinguished from the commentary by the word *al-jawab* in red

Dated A H 1016=A D 1607

No. 2084.

fol 208, lines 23, size $11\frac{1}{4} \times 6\frac{1}{2}$, $7\frac{1}{4} \times 2\frac{3}{4}$.

The Same

Another copy of the same work, beginning as the above

Written in beautiful Naskh, with marginal notes The quotations from the text are in thicker script

Dated A H 1032=A D 1622

According to a note at the end, the copy was collated with its original in A H 1032=A D 1622

folll 246 lines 17 size 9½x5½ 7½x3½

Another copy of the same work beginning as usual
Written in fair Nashb The last few folios are damp stained
Not dated probably 18th century

foli 125 lines 22 size 9x7 7x5

Another copy of the same work

This copy does not contain the commentators preface It begins thus —

الحمد لله و سلام على عباده الذين اصطفى و بعد فقد سألتني من
لا يرى مخالفة ان الحق مقدم على الاعراف مقدمه في التصرف
و على نكورها مقدمه في الخط فاحدنه سادلا منصرا ان يدفع بها كما دفع
ناحدها والله الموفق الحمد هو النداء على التحميل من دعه ا عذرها الي *

Written in rough Nasta liq

Not dated probably 19th century

No 2087

fol. 133 lines 21 size 9 1/4 x 6 1/4 x 3 1/2

مسح السافه

SHARH ASH-SHÂFIYAH

A commentary on *Ash Shâfiyah* of Ibn al Hajib (see No 2078 above) by al Hasan bin Muhammad bin al Husain an Naisapuri commonly called An Nizâm al A'raj الحسن بن محمد بن الحسين النيسابوري who flourished in the 5th century of the Hijrah see Lib Cat vol xviii part ii No 1406

Beginning

أحمدك ، اللهم على أن وفقتني لصرو ، ريعان السنين في ابتداء العلوم
والآداب الح *

The author tells us in the preface that he wrote this commentary at the request of his friends

For other copies see Berlin, Nos. 6602-3, and Râmpûr, p 524

Written in Magribî Naskh, the text being in larger Magribî Naskh.

Not dated, probably 16th century

No. 2088.

fol. 266, lines 21, size 8×6, 6×3½

المناهل الصافية في تصحيح معاني النفاة

AL-MANÂHIL AS-SÂFIYAH FÎ 'I'AHQÎQ MA'ÂNI'SH-SHÂFÎYAH.

A commentary on *Ash-Shâfiyah* (see No 2078 above), by Lutfallâh bin Muḥammad al-Giyâṣ bin ash-Shujâ' bin al-Kamâl bin Dâ'ûd az-Zafîrî ، الله بن محمد العياث بن الشجاع بن الكمال بن داود الظفيري

Beginning

أعلم أبا فد حرب عادة أكثر من العلماء إذا ألغوا كتاباً في من من دون
العلم أن يقدموا على السروع فيه معدمه تعين الطالب ، و يكون بها على
مصلحة في السروع منه الح *

The author, Lutfallâh, who belonged to the Zaidî sect, was an eminent scholar and prolific writer. He composed, besides the present work, a commentary on Ibn al-Hâjib's *Al-Kâfiyah* (No 2041 above); a very useful gloss on the *Mukhtasar al-Ma'ânî* of At-Taftâzânî (No 2173 below), entitled *Al-Wishâh 'Alâ 'Arûs al-Afrâh*, a commentary on *Al-Fusûl al-Lû'lu'iyah*, a work on the bases of Zaidî jurisprudence by Sârimaddîn Ibn al-Wazîr (d. A. H. 914 = A. D. 1508), and several treatises on the law of inheritance, medicine, astrology, etc. He died at Zafir (a town in Yemen) in A. H. 1035 = A. D. 1625. See *Khulâsat al-Asar*, vol. III, p. 303.

For other copies see India Office, No 954, and Cairo, vol. IV, p. 19. See also Brock, vol. I, p. 305.

Written in Arabian Naskh with copious marginal notes The
text of *Ash Shafi'iyah* is written in red
Not dated probably 18th century

No 2089

fol 251 lines 15 size $10 \times 6\frac{1}{2}$ $7\frac{1}{2} \times 4$

صاء الكلام

DIYÂ' AL-KALÂM

The unique copy of a commentary on *At Tasrif* a treatise on inflection by Abdalwâhhab bin Ibrahim az Zanjani who flourished in the middle of the 7th century of the Hijrah see Bugyat al Wu at fol 254^a

By Naşrallah bin Muhammad Baqir Shirazi نصر الله بن محمد باقر شیرازی a scholar of the 13th century of the Hijrah

The full title of the work as given in the preface is as follows —

صاء الكلام في شرح التصريف على معنص المصانع *

Beginning —

الحمد لله الذي سلم دانه عن الدواص و الاعتلال و تحرد هو
عن البدل و الانفعال و الصلوة على من يطو بالوامر و الدواهي لعابر
المعالم بعد ودول العبد الى الله العلي اس محمد باقر
نصر الله السدراي *

In the preface the author describes the present work as his first composition written in his early youth He dedicates it to an Amir whom he describes as a great patron of holy and learned men In the present copy a short space has been left blank for the insertion of the name of the Amir

The commentary is preceded by a *Muqaddimah* (Introduction) divided into two *Magsad* as follows —

- I Fol 3^b-6^b المقصد الاول في ذكر معارج الحروف و مصانعها
II Fol 7 7^b المقصد الثاني في بعض اصطلاحاتهم التي بداولوها
كما تعرفهم عن ارباب الصناعات *

The work was completed as stated by the author at the end in
A H 1263 = A D 1847

The present copy, dated A.H. 1265=A.D. 1849, was made at the author's instance, as stated in the following colophon.—

و فرغ من كتابته متميلاً لامر من نفه الذى يدل امره على الوجوب
العالم المحقق و الفاضل المدقق و حدد عصره و فريد دهره و سلمان زمانه
و ابو در دهرانه فى يوم الجمعة من شهر الحرام فى سنة خمس
و ستين و مائتين بعد الاله من الهجرة النبوية *

No other copy of the work is known

At-Tasrîf of Az-Zanjânî was published by Raymundus, Rome, 1610. Since then it has been frequently printed in Constantinople, Cairo and Lahore

Written in fair Indian Naskh, within gold and coloured ruled borders, with an illuminated 'Unwân The commentary includes the whole text, but in small portions, written in red

No. 2090.

fol. 136, lines 21, size $10\frac{1}{2} \times 7\frac{1}{2}$, $7\frac{1}{4} \times 5$

المعرب فى النحو

AL-MUQARRAB FI'N-NAHW.

A rare work on grammar

Author Abu'l-Hasan 'Alî bin Mû'mîn bin Muhammad bin 'Alî, better known as Ibn 'Uṣfûr al-Ishbîlî al-Hadramî an-Nahwî ابو الحسن علي بن مؤمن بن محمد بن علي الشبلى الهذلي المصري, a grammarian of considerable repute. He was born in A.H. 597=A.D. 1200. He wrote, besides the present work, a treatise on inflection entitled *At-Tamattu' Fi't-Tasrîf*, an abridgment of *Al-Muhtasab*, a grammatical work of Ibn Bâbshâd (d. A.H. 469=A.D. 1076), three commentaries on *Al-Jumal*, a grammatical work of 'Abd alqâhir al-Jurjânî (d. A.H. 474=A.D. 1081), and a commentary on *Al-Aḥ'âr as-Siṭṭah* (see Hâj Khal, vol. 1, p. 321). He died in A.H. 669=A.D. 1270. See *Bugyat al-Wu'ât*, fol. 287^b, and *Dustûr al-'Ilâm*, fol. 97^a.

Beginning —

قال الامام الازحد العلامة ابو الحسن ابن عصفور رحمه الله الع
 الذي تم تسديح باصل من اسمه كلام ولم تسديح باحمل صفة مرام
 الحج *

After dwelling on the importance of a knowledge of grammar the author states in the preface that numerous grammatical works had been written but that they were either too concise or too extensive. He states further that at the request of his patron Amīr Abu Zakariya bin Abi Muhammad bin Abi Hafṣ he wrote the present work holding a middle course between the extremes of conciseness and prolixity. He dedicates the work to the said Amīr

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Fol 79 ^b	باب الادغام من كلمتين
Fol 80 ^b	باب النقاء الساكنين من كلمتين
Fol 86	باب حكم الهمزة اذا كانت اول كلمة و قبلها ساكن
Fol 86 ^b	باب الوقف
Fol 91	باب الهمزة التي تكون آخر الكلمة اذا [Sic] مع همزة من كلمة اخرى *
Fol 91 ^b	باب همزة الوصل
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Fol 95	باب النسب
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Fol 118 ^b	باب الممدود و المصور
Fol 119	باب اسماء الفاعلين و المفعولين و ما حرى معراجها من الصفات المطردة في بابها *
Fol 119 ^b	باب ينسب الحروف الرواد و الأدلة التي يتوصل بها الى معرفة ما بها *
Fol 121 ^b	ذكر النوع الثاني من التصريف باب الادغام في الكلمة الواحدة *
Fol 124	باب حروف البدل
Fol 131	باب القلب و الحذف و النقل
Fol 134	باب ما قلب على عن فاس
Fol 134 ^b	باب الحذف على عن فاس
Fol 135	باب الصرا

For other copies see Cairo vol iv p 113 and Yen No 1107
For commentaries see Haj Khal vol vi p 89

Written in fair Arabian Naskh, the headings being in red

Dated A H 752=A D 1351

Scribe حسن بن سليمان العامري

According to a note at the end, the MS was collated with two copies of the work.

No. 2091.

fol 18, lines 17 size 8×5½, 5½×3½

شرح لامية الافعال

SHARḤ LÂMIYA'I' AL-AF'ÂL.

A commentary on *Lâmiyah*, a versified treatise on the orthography and conjugation of verbs, each verse ending in J, of Ibn Mâlik (d. A H 672=A D 1273, see No 2092 below) By Badraddin Abû 'Abdallâh Muhammad bin Muhammad bin 'Abdallâh bin Mâlik at-Tâ'i al-Jayyânî بدر الدين ابو عبد الله محمد بن محمد بن عبد الله بن مالك الطائي, the son of the author of the text Suyûṭi in *Bugyat al-Wu'ât*, fol 71^b, on the authority of As-Safadi, describes him as a man of great talent and vast learning, deeply versed in grammar, rhetoric, logic and jurisprudence For a time he settled at Ba'labakk where a large number of pupils thronged round him from far and near to take lessons in various subjects After the death of his father he proceeded to Damascus, where he succeeded him as the Shâikh of At-Turbat al-'Âdiliyah and the principal of the Madrasah attached to the great mosque of Damascus He died at Damascus on Sunday, the 8th Muharram, A H 686=A D 1287, leaving behind him several instructive works on grammar, rhetoric, prosody and logic. For further particulars of his life and works see *Dustûr al-I'âm*, fol 133^b, *Bugyat al-Wu'ât*, fol 71^b, *Mir'ât al-Janân*, fol 481^a, *Tabaqât* by As-Subkî, vol vi, fol 155^a, *Tabaqât* by Ibn al-Mulaqqin, fol 129^a, *Tabaqât* by Ibn Qâdî Shuhbah, fol 106^b, *Tabaqât* by Al-Isnawî, fol 224^a, Brock, vol 1, p 300, Hâj Khal, vol v, p 290

Beginning

• قال الشيخ الامام العلامة بدر الدين محمد بن الشيخ الامام العلامة
• مال الدين ابى عبد الله محمد بن عبد الله بن مالك اعم الله عليه
و علينا ما اعم به على عبادة الصالحين هذه اوراق تشمل على شرح

بسم الله والحمد لله في الله الاعمال و ما يصل بها و على ذكر
ما يحتاج اليه من الامثلة و اصاح ما ا هم و يفسر العرب الم *

The first line of the *Lamiyah* reads thus —

الحمد لله لا اعنى به دلا حمدا نبلغ من صوته الاملا

The principal headings contained in the work are as follows —

Fol 1^t باب اسند الفعل المتحد و بصارعه

Fol 5^b باب اسند الفعل المرد منه

Fol 9^a باب اسند اسماء الفاعلين و المفعولين

Fol 10^b باب اسند المصار

Fol 15^t باب المفعول و المفعول و معانيهما

For other copies see Berlin No 6661 Paris No 4119 Lscur
No 139 Alger No 14 Cairo vol iv p 7

The work has been printed at Leipzig 1866

Written in fair Arabian Naskh The text of the *Lamiyah* is
written in red

Not dated probably 17th century

Scribe يحيى بن محمد د

No 2092

fol 10 lines 13 size 9½ × 6 7 × 3½

الالف

AL-ALFIYAH

A well known metrical treatise on grammar also known as Al
Khulasah by Jamaladdin Abu Abdallah Muhammad bin Abdallah
bin Malik at Ta al Jayy ash Shafi محمد بن عبد الله بن عبد الله بن مالك الطائي السافعي
(d A H 672 = A D 1273) See
Lib Cat vol v part 1 No 151

Beginning —

و قال محمد هو ابن مالك احمد بن عبد الله حذر مالك

For other copies see Br Mus Suppl Nos 958 2 India Office
No 958 Aya Sufiyah Nos 1446 7 Hamidiyah No 1273 Hur

Lailâ, No 398, Walîaddîn, No 2900, Cairo, vol iv, p 50, Râmpûr, p 530 See also Hâj K̲hal̲, vol i, p 407, and Brock, vol i, p 298

The work has been frequently printed For printed editions see Iktifâ' al-Qunû', p 302

Written in fair Naskh, with vowel-points

Not dated, probably 18th century

Muhammad Sa'îd, a scholar of Patna, who flourished in the 13th century A H (see Lib Cat, vol iii, No 448) in the following note on the title-page says that the present copy was transcribed by his father, and that he gave the copy as a gift to Hâfiz Nadru'r-rahmân, grandson of the said Muhammad Sa'îd

این نسخه متذکره العیہ ابن مالک ... را که نوشته صاحب مرآت
والد مرحوم است در حوزہ دار حافظ سعد بدر الرحمن سلمہ المغان را
ہدہ کردم البی *

No. 2093.

fol 197, lines 73, size $8\frac{1}{2} \times 5$, $6\frac{1}{2} \times 3$

شرح الالفیہ

SHARH AL-ALFĪYAH.

A commentary on *Al-Alfiyah* of Ibn Mâlik (see No 2092 above), by Badraddîn Abû Abdallâh Muhammad bin Muhammad bin 'Abdallâh bin Mâlik at-Tâ'î al-Jayyînî بن عبد الله محمد بن محمد بن عبد الله بن مالك الطائي الحياتي (d A H 686 = A D 1287, see No 2091 above)

Beginning —

قال الشيخ الإمام العالم ... اما بعد حمد الله سبحانه
تعالى وماله من المحامد على ما اسع من نعمه النوادي والعوائد الب *

The quotations from the text are marked with ص, and the commentary with ش

For other copies see Berlin, No 6635, Munchen, No 721
Wien, No 180, Br. Mus, No 509, India Office, No 959, Ayâ
Sûfiyah, No 4180, Walîaddîn, Nos 2945, 3025, Hamîdiyyah, No
1294, Yenî, No 1065, Râmpûr, p 539, Âsafiyah, p 1648.

Written in Arabian Naskh

Foll 82-88 92 and 93 which should come in their proper order, have been wrongly placed in binding after foll 96 129 and 130 respectively

Dated Haidrabad A H 1090=A D 1679

Scribe هاشم بن حسن بن حسن بن عيسى الله بن النعماني

The title page contains a seal and note bearing the name of a certain Muhammad Ali of Calcutta dated A H 1219=A D 1804

No 2094

foll 115 lines 21 size $11\frac{3}{4} \times 8$ $9\frac{1}{4} \times 5\frac{3}{4}$

الدرر السمه على شرح الالفه

AD-DURAR AS-SANIYAH 'ALÂ SHARH AL-ALFIYAH

A gloss on the preceding work by Zamaddin Abu Yahya Zakariya bin Muhammad bin Ahmad bin Zakariya al Anshari ريس الدين الدس Zakariya bin Muhammad bin Ahmad bin Zakariya al Anshari (d A H 926=A D 1519 see Lab Cat vol xiii No 921)

Beginning —

و صلى الله على سيدنا محمد و آله و صحبه و سلم قال سيدنا و مولانا
الحمد لله الذي مبعثنا علم اللسان و عمرنا بما من به من نعم
و احسان الصلوة و السلام على اسرف التحلى سيدنا محمد سيد و المحدثين
و على آله و صحبه و صلوة و سلاما على كل وقت و اوان و بعد فبده حاشته
رصدنا على شرح الخلاصة نظم العلامة ابى عبد الله محمد جمال الدين
بن مالك الطائي لانه العلامة السمع بدر الدين محمد بن عبد الله

For other copies see Berlin No 6635 Walaidin No 2916 and Rampur p 533

Written in Nasta liq

Dated the 22nd Ramadan A H 1249=A D 1833

The title page contains the seal and signature of a certain Muzaffar Husain dated 1869

No. 2095.

fol 226. lines 27, size $8\frac{1}{2} \times 5\frac{1}{2}$, 7×4 .

الشرح بمسمون النور

A'I'-I'ASRÎḤ BI MADMÛN A'I'-I'AWDÎḤ.

A gloss on the commentary on the *Alfiyah* of Ibn Mâlik (No 2092 above), entitled *Tawdih al-Masâlik* of Ibn Hishâm (d. A.H. 762=A.D. 1360). For a copy of the same see Berlin, No 6639. It is complete in two parts bound in one volume.

By Zaimaddin Khâlid bin 'Abdallâh bin Abî Bakr bin Muhammad bin Ahmad al-Jarjâwî al-Azhari ash-Shâfi'i, commonly called Al-Waqqâd ريس الدين خالد بن ابي بكر بن محمد بن احمد العرجاوى. He was born at Jarjah, in Egypt, A.H. 838=A.D. 1434, but was brought up and educated at Cairo. He was deeply versed in grammar, on which subject he produced several instructive works. He died at Birkat al-Hâjj on his way back from Mecca, A.H. 905=A.D. 1499. See *Al-Qabas al-Hâwî*, vol 1, fol 67^b, *Dustûr al-I'lâm*, fol 41^a, Brock, vol II, p. 27.

Beginning

الحمد لله الملم لتويدة حمدا موافيا لدعته مكافيا لمريدته
 وبعد فيقول العدد العتير الى مولاه العدى خالد بن عدد الله الارهرى
 عامله الله بانه الخفى واره على عوائد sic ان الشرح المشهور
 بالتوضيح على اللغة ابن مالك فى النحو الح *

The author states in the preface that Ibn Hishâm, the author of the commentary, encouraged him in a dream to write the present gloss.

The work was completed, as stated by the author at the end, on the 9th Du'l-Qa'dah, A.H. 896=A.D. 1490.

For other copies see Berlin, Nos 6651-2, Paris, Nos 4078-85, Gotha, No 102, Cairo, vol IV, p. 30, Kûprilîzâdah, No 1461, Ayâ Sûfiyah, No 4483, Nûr 'Uşmânîyah, No 4563, Waliaddîn, No 2951, Âsafîyah, p. 1640, Râmpûr, p. 531. See also E&J Khal, vol I, p. 413, and Brock, vol I, p. 298.

The work has been frequently printed, viz, in Teheran, A.H. 1267, 1310, Bîlâq, A.H. 1294, and Cairo, A.H. 1305.

Written in fair Naskh

Dated the 2nd Rajab A H 1114 = A D 1702

Scribe فتح الله بن احمد بن محمد

In A H 1270 the MS was in the possession of Ahmad bin Muhammad Qihmari of Lucel now whose autograph note is found on the title page

No 2096

fol 341 lines 21 size $8\frac{1}{2} \times 6$ $6\frac{1}{2} \times 3\frac{1}{2}$

Another copy of the same work in two volumes

Vol I

From the beginning of the work up to the end of the chapter
on باب كيفية ابداء اسماء المفعولين

No 2097

fol 208 lines 20 size same as above

Vol II

Beginning with باب المعجب and breaking off abruptly, in the
middle of باب الادعاء the last few folios are wanting

Both volumes are written in fair Arabian Naskh

Not dated probably 18th century

No 2098

fol 138 lines 21-25 size $7\frac{1}{2} \times 5\frac{1}{2}$ $6\frac{1}{2} \times 4\frac{1}{2}$

شرح الالف

SHARH AL-ALFIYAH

A very popular commentary on the *Al Alfīyah* of Ibn Mālik (see No 2092 above) by Bahā addīn Abdallāh bin Abdarraḥmān bin Abdallāh bin Muḥammad bin Muḥammad al Ḥashīmī commonly called Ibn Aqīl بن محمد بن فتح الله بن عبد الرحمن بن عبد الله بن محمد الهاشمي السبهراني

Beginning

الحمد لله رب العالمين و صلى الله على سيدنا محمد و آله و صحبه
 اجمعين الكلام المصطلح عليه المحويون عبارة عن اللفظ المهدد
 فائدة يحسن السكوب عليها *

The author, Ibn 'Aqîl, a grammarian of great talent and repute, was born, according to Ad-Dahabî, *Tabaqât al-Qurrâ'*, fol 187^a, in Cairo in A H 698=A D 1298, or, according to Ibn Hajar al-'Asqalânî, *Ad-Durar al-Kâminah*, vol 1, fol 257^b, at Aleppo in A H. 694=A D 1294. Whichever be the place and the year of his nativity, he settled down in Cairo, where he studied under several renowned scholars, including Jalâladdîn al-Qazwînî (*d* A H 739=A D 1338), Ibn Sâ'id al-Akfânî (*d* A H 749=A D 1348), 'Alî bin Ismâ'il al-Qûnawî (*d* A H 729=A D 1329), and Muḥammad Ibn as-Sâ'ig (*d* A H 725=A D 1325). He attached himself for about twelve years to Asîraddîn Abû Hayyân al-Andalusî (*d* A H 745=A D 1341), the foremost grammarian of Egypt in his time. After completing his education, he served as a professor in several Madrasahs at Cairo, and delivered lectures on the Qurân at the mosque of Tûlûn. In A H 739=A D 1338 he was appointed Qâdî of Husainiyah, but shortly afterwards he resigned the post of Qâdî on account of a discussion with Qâdî'l-Qudât Ibn Jamâ'ah (*d* A H 733=A D 1332), and devoted himself to teaching in the Madrasah Al-Khashshâbiyah. He wrote several useful and instructive works, and died at Cairo on the 23rd Rabî' I, A H 769=A D 1367. For further particulars of his life and works see Raf' al-Isr, *fat' 58^b*, *Bugyat al-Wu'ât*, fol 223^b, *Tabaqât* by Ibn al-Mulaqqm, fol 143^b, *Husn al-Muhâdarah*, fol 136^a, *Ad-Durar al-Kâminah*, vol 1, fol 257^b, *Tabaqât* by Ibn Qâdî Shuhbah, fol 155^b, *Tabaqât* by Al-Isnawî, fol 171^a, *Dustûr al-I'lâm*, fol 97^b, *Tabaqât al-Qurrâ'* by Ad-Dahabî, fol 187^b, Brock, vol 11, p 88.

For other copies see India Office, No 960, Cairo, vol 1v, p 62, *Hamîdîyah*, No 1293, Yenî, No 1060, Râmpûr, p 540, and *Âsafîyah*, p 1648. See also Hâj Khal, vol 1, p 408, and Brock, vol 1, p 299.

The work was published by Dieterici, Leipzig, 1851, and was translated by him into German, Berlin, 1852. The text has been frequently printed in Cairo and Bairût.

Written in Arabian Naskh. The quotations from the text are marked with ص and the commentary with س.

Dated A H 1099=A D 1687

Scribe ملا ويس بن بركاب

No 2099

fol 160 lines 29 size $8\frac{1}{2} \times 6\frac{1}{2}$ $6 \times 4\frac{1}{2}$

مصحح السالك الى العبد ابن مالك

MANHAJ AS-SÂLIK ILÂ ALFÎYATI IBN MÂLIK

A commentary on the *Al Alfîyah* of Ibn Malik (see No 2092 above) by Nuraddîn Abul Hasan Alî bin Muhammad al Ushmûnî نور الدين ابو الحسن على بن محمد الاسمونى He lived according to Haj Khal vol 1 p 411 in the latter part of the 9th century of the Hijrah

Beginning —

و بعد اما بعد حمد الله على ما مدح من اسلاف العباد
فهذا شرح دبع على العبد ابن مالك مهذب المعاهد اصح المسالك الخ *

The commentary includes the whole text written in red

For other copies see Munchen No 72 Paris No 4087 Alger No 92 Cairo vol iv p 114 Nur Ushmaniyah No 4552 Pampur p 540 See also Brock vol 1 p 299

Written in Arabian Naskh Fol 62 contains a large gap The first two pages are inserted by a later hand

Dated Tuesday the 8th Du l Qa dah A H 983=A D 1575

The title page contains notes by several former owners about the purchase of the MS

No 2100

fol 170 lines 14 size $8\frac{1}{2} \times 5\frac{1}{2}$ $6 \times 3\frac{1}{2}$

المصحح المرسد

AL-BAHJAT AL-MARDÎYAH

A commentary on the *Al Alfîyah* of Ibn Malik (see No 2092) by Jalaladdin Abdarrahan bin Abi Bakr as Suyutî جلال الدين عبد الرحمن بن ابى بكر السوطى (d A H 911=A D 1505 see Lib Cat, vol v part 1 No 123)

Beginning

الحمد لله ، اللهم على نعمائك و آلائك اما بعد فهذا شرح
 لطه . مرحته بالعه انس مالک مهذب المعاهد واصح المسالك ، يدين مراد
 باطمنا الح *

For other copies see Berlin, Nos 6653-4, Paris, No 4074, Escui, No 69, Br Mus, No 511, B1 Mus Suppl, No 965, India Office, No 962, Cairo, vol. iv, p 27, Râmpûr, p 530 See also Hâj Khal, vol 1, p 409, and Brock, vol 1, p 299

The work has been frequently printed, viz, in Teheran, A H 1284, in Cairo, A H 1291 and 1310 It has been also lithographed at Lucknow, 1831

Written in Naskh, within gold and coloured ruled borders, with copious marginal notes

Dated A H 1256 = A D 1840

Scribe انس باقر نصر الله (See No 2089)

A seal bearing the name of the scribe, Naṣrallâh, occurs at the end

Two fly-leaves at the end contain short extracts from various books on astrology.

No. 2101.

fol 69, lines 17, size $6 \times 4\frac{1}{2}$, $4 \times 2\frac{1}{4}$

The Same

A fragment of the same work, extending from the middle of the chapter on the verbal noun (باب افعال اسم العاقل) to the beginning of the chapter on the coalescing of consonants (باب الادغام)

Foll 61-69 should come at the beginning

The MS opens abruptly thus

و تفعل التفعّل و التفعّل الاستفعال فان كان معتلا وكما فعل الح *

Written in Arabian Naskh The quotations from the text are in red.

Dated A H 1185 = A D 1771

According to a note on fol 69^a, the MS was collated with a copy lead in the presence of the author

No 2102

fol 180 lines 26 size $11\frac{1}{4} \times 8 \frac{1}{4} \times 4\frac{1}{4}$

دراند الغلاند فی مختصر شرح السواهد

FARÂ'ID AL-QALÂ'ID FÎ MUKHTASAR SHARH ASH-SHAWÂHID

A commentary on the verses of Arabian poets quoted by Badraddin Ibn Malik (see No 2093 above) Ibn Qasim (see Escur No 2/5) Ibn Hisham (see Berlin No 6639) and Ibn Aqil (see No 2098 above) in their commentaries on *Al Alfuyah* of Ibn Malik (see No 2092 above)

By Badraddin Abu Muhammad Mahmud bin Ahmad bin Musa bin Ahmad al Ainî al Hanafî موسى احمد بن احمد بن موسى بدر الدس ابو محمد محمود بن احمد بن احمد بن موسى (d A H 805 = A D 1451 see Lab Cat vol v part 1 No 166)

Beginning —

حمدا نا صفا شرحا سلعا شكرا هاما ساما مكمنا *

The author abridged this commentary from his larger one entitled *Al Maqasid an Nahwiyah fi Sharh Shawahid Shuruh al Alfuyah* (see Haj Khal vol 1 p 413)

For other copies see Berlin Nos 6647 8 Paris Nos 1741 2529 Br Mus No 513 Br Mus Suppl No 966 Bodl vol n No 610 Alger No 115 Curo vol iv p 83 Rampur pp 541 2

-The work has been printed in Constantinople A H 1297

The colophon reads thus —

و هذا احده احصاه من السواهد

في الغاني من الحوام حكة سعة عشر و ثمان ثمان مانه
والحمد لله وحده و صلى الله على سيدنا محمد و اله ر صحنه سلم
والحمد لله رب العالمين *

According to this the work was composed in A H 817 = A D 1414

Written in Arabian Naskh The verses are written in red

Dated Thursday the 10th Du l Hujjah A H 1084 = A D 1673

The present copy contains the following appendices —

1 A poem by Shamsaddin Abd l Fath Muhammad bin Muhammad al Wafa al Iskandari (d A H 760 = A D 1358) fol 1^b

Beginning

العدد عددك ، فاحتكم و تصرف ، فليدني يحددي ناك ، متاه ،

2 A poem by Abû Firâs al-Hamdânî (*d* A H. 357 = A D. 967), fol 2^a.

Beginning

اراك ، عسى الدمع ، دمتك ، الصبر اما للهوى بهي لديك ، ولا امر

3 A poem by Abû Ismâ'il Hasan bin 'Alî at-Tugrâ'i (*d* A H. 515 = A D. 1121), addressed to Nizâm al-Mulk (*d* A H. 485 = A D. 1092), the celebrated minister of Sultân Alp Arsalân (A H. 455-465 = A D. 1063-1072), fol 3^a.

Beginning

هو العتد ، حتى ما يرد سلام ، سخط الدوى حتى اللعاء حرام

4 An anonymous commentary on the preface of the work under notice, fol 4^b

Beginning

قال السميع الامام العالم العلامة . ابو محمد ندر الدين محمود
بن احمد العيني العسائي الكوفي احبى الله تعالى بسكائه ، فكرة
و بلعه في الدارين اعلى الرتبة ، فوله حمداً تقديراً
مدت الله حمداً الى *

5 An anonymous commentary on a few verses of Abu't- Tayyib al-Mutanabbî (*d* A H. 354 = A D. 965), containing philosophical principles, fol 182^b

Beginning

اما بعد فان حق ما احتكم ، اليه دعوس اولى النظر
و وجدنا انا الهاد ، احمد بن الحسين المتدنى رحمه الله و انا في شعرة
بالعاط فليسه و معان مطعنه الى *

The first line of Al-Mutanabbî runs thus —

و ادا كانه ، الدعوس كنارا هاكم ، في مرادها الاجسام

The title-page contains notes by several former owners of the MS , the earliest of which is dated A H. 1133 = A D. 1720

No 2103

foll 376 lines 15 size 9½ × 6½ 6½ × 4½

شرح الكافية السامية

SHARH AL-KÂFIYAT ASH-SHÂFIYAH

An old and valuable copy of a commentary by Jamaladdin Ibn Malik حمال الدين ابن مالك (d A H 672 = A D 1273 see No 2092) upon his own versified work on grammar entitled *Al Kafīyat ash Shafīyah*

Beginning —

ول السميع الامام العالم الصدر الكامل بعده السلف قدوة الخلف
 حقه العرب مالك ارمه الادب حمال الدين ابو عبد الله بن محمد بن
 عبد الله بن عبد الله بن مالك الطائي الكندي قدس الله روحه نور
 عرشه سألني بعض الاولياء المتعبين بكتاب الاداء ان اكتب الكافية السامية
 شرح الح *

The text of *Al Kafīyat ash Shafīyah* begins thus —

قال ابن مالك محمد قدوسى اوده بامنه احدهد

Cf Haj Khal vol v p 5

The author tells us in the preface that he wrote this commentary at the request of some of his friends

A copy of the work is noticed in Cairo vol iv p 74

For copies of *Al Kafīyat ash Shafīyah* see Cairo vol iv p 88 and Rampur p 503

Written in excellent Arabian Naskh with a sprinkling of vowel points

Dated A H 716 = A D 1316

The last folio contains the signature of a certain Ala addin an Nahhas

No. 2104.

foll 72, lines 13, size $7\frac{3}{4} \times 5\frac{1}{2}$, $5\frac{1}{2} \times 3\frac{3}{4}$

نعمۃ الامل

BUGYA'1' AL-ÂMÂL.

An old and unique copy of a treatise (written during the lifetime of the author) on the correct pronunciation of the different kinds of verbs in the future tense, by Abû Ja'far Ahmad bin Yûsuf bin 'Alî bin Yûsuf al-Fîhrî al-Lablî بن يوسف بن علي بن يوسف احمد بن يوسف الفهري اللبلي

The full title of the work, as given in the preface, is as follows —

نعمۃ الامل فی معرفة الدوا بنجم مستعمالات الال

Beginning

والشيخ الامام العلامة
نقدرته كل شيء واتقن علمه وحكمته كل حامد وحى ومن ارادته
ومسئته جميع الكائنات من غير وشرور شرار وعي الح *

Cf Hâj Khal, vol 11, p 57.

The author was born at Lablah (a village in Tunis) in A H 623 = A D 1226 He wrote, besides the present work, a treatise on the inflection of verbs, and two commentaries on the *Kitâb al-Fasîh*, a lexicographical work by Abu'l-'Abbâs Ahmad bin Yahyâ Sa'lab al Kûfi (A H 291 = A D 903) one of them, entitled *Tuhfat al-Majd as-Sarîh fî Sharh Kitâb al-Fasîh*, has been described by Hâj Khal, vol 14, p 444, on the authority of Ibn al-Hinnâ'i, as the best of its kind Our author died at Tunis in A H 691 = A D 1291 See Bugyat al-Wu'ât, fol 137, Dustûr al- I'lâm, fol 120^b

The author tells us in the preface that the present work, which he wrote at the request of his friends, is the first of its kind, no other work exclusively devoted to the pronunciation of the different kinds of verbs in the future tense being extant in his time He dedicates it to Shaikh al-Islâm 'Izzaddîn Abû Muhammad 'Abdal'azîz bin 'Abdassalâm as-Sulamî (d A H 660 = A D 1261)

The work is divided into two *Qism* The first *Qism*, dealing with three-lettered verbs, is subdivided into five *Bâb* The second

Qism treating of the verbs other than three lettered is subdivided into a *Muqaddimah* and three *Faṣl*

Contents —

Qism I

<i>Bab I</i>	fol 5 ^a	باب الصّحاح
<i>Bab II</i>	fol 16 ^b	باب المعنّى
<i>Bab III</i>	fol 36 ^b	باب المصنوع
<i>Bab IV</i>	fol 39 ^b	باب المصايف
<i>Bab V</i>	fol 41 ^a	باب المدغم من المصاعف

Qism II

<i>Muqaddimah</i>	fol 45	مقدمه قال احمد اعلم ان الاعمال الراءية على ثلثة اصنام رباعيه وحماسه وسداسه ولا يكون فعل على اكثر من ستة احرف *
<i>Faṣl I</i>	fol 46 ^a	الفصل الاول قد ودمنا ان طريقه الى ال ما را على اللابى على منماح واحد لا اء و بناء ان كل مثال يحوى عليه هذا الفصل مما فى اوله همزة وصل *
<i>Faṣl II</i>	fol 46 ^b	الفصل الثانى قال احمد لطف الله له مصموم هذا الفصل ان كل فعل مضارع يحى فعله على وزن واحد من هذه الامثلة المذكورة فيه فان اوله مفتوح وما قبل آخره مفتوح انما *
<i>Faṣl III</i>	fol 49 ^a	الفصل الثالث قال احمد معصود هذا الفصل ان كل فعل على وزن مثال من الامثلة المذكورة فيه فان مضارعه يكون اوله مصموم وما قبل آخره مكسورا *

The work ends with two more *Faṣl* dealing with those questions which are common to both the *Qism*

The *ṣolophon* reads thus —

قال احمد هذا تمام العلم من هذا الكذب ود صمدته كيف ينطق بجمع مستعملات الاعمال المفيدة للتعامل والمفعول بالانها وراعتها صحتها

و معانها و مصاعفها و مدعها و بید ، دلك كله بناها كافي و شرحته بحمد الله
 شرحا شافيا بترتيب ، لم اسبق الله و تعديه ، لم اراهم عليه و الحمد لله
 رب العالمين *

No other copy of the work is known

The MS was transcribed in A H 692 = A D. 1292 by Ahmad bin Ibrâhîm (d A H 725 = A D 1324) The above-mentioned scribe also transcribed a copy of *Shawâhid at Tawdîh* (see Lib Cat, vol v, part 1, No 151) in A H 691 The colophon of the scribe runs thus

فرغ من كتابته سنة تسعين و ستائة كتبه لنفسه
 احمد بن ابراهيم بن محمد بن ادريس بن بابا حوك ، بن سعدان بن
 عدد الله *

In A H 1035 the MS was in the possession of Madyan at-Tabîb who was alive in A H 1044 = A D 1634 (see Lib Cat, vol v, part 1 p 41)

Written in fair Naskh, with a sprinkling of vowels.

It was collated with the original, as stated in the following note at the end

فونل على الاصل المنقول منه و راجع ان شاء الله تعالى *

Fol 72^a contains a poem by Abu'l-'Abbâs Ahmad bin 'Ammâr al-Muqrî, beginning as follows

طلبت عزيمة المدا من حها وظل ، اوظها لكظم عظها

In this poem the author has tried to collect all the words of the Qurân in which the letter ط occurs

No. 2105.

fol 285, lines 25, size $6\frac{3}{4} \times 4\frac{1}{4}$, $5 \times 3\frac{1}{4}$

شرح اللباب

SHARH AL-LUBÂB.

A very old copy of a commentary on *Al-Lubâb*, a treatise on *Shari'at* by Tâjaddîn Muhammad bin Muhammad bin Ahmad bin salâm al-Işfarâ'î, better known as Fâdîl, who flourished about the 7th century of the Hijrah (see No 2035 above)

By Muhammad bin Mas'ud bin Mahmud al-Fahās Sirāfi محمود بن مسعود بن محمد بن الفهاس السرافي who flourished in the 8th century of the Hijrah

Beginning —

الحمد لله الذي هدانا الى معرفة اعجاز القرآن و... لما دللنا عليها و هو علم المعاني و النبل الخ *

Cf Haj Khal vol v p 303

The author tells us in the preface that he wrote this commentary at the request of his pupils who were studying under him the *Al Lubab* of Al Isfara'ini

The commentary is divided like the original text into a *Muqaddimah* and four *Qism*. The four *Qism* are as follows —

I fol 28	القسم الاول في الاعراب
II fol 36	القسم الثاني في المعرب
III fol 230 ^b	القسم الثالث في العامل
IV fol 281	القسم الرابع في " " في للاعراب

For other copies see India Office Nos 895-7 Aya Sufiyah No 4026 Wahaddin Nos 2938 9 Rampur p 545 and Cairo vol iv p 75

The colophon reads thus —

قال المصنف رحمه الله في احب الكتاب و ابد و قدنا دعا و دنا من
 بومر الاسماء الالهة حبها فليحكم الكتاب حامدين لله و مصلين على دينه محمد
 و اله الطاهرين و... الله و نعم الوكيل يقول العدد اله محمد بن
 مسعود بن محمود السدازي العالي احسن الله حاتمته شكر الله سعي مصدقه
 فيما افاد و سرله في الاحقة ما يمتناه و ااد و قد استعدنا من كلامه و واد
 كندرة و الدعطا مما بدد علما فرائد عربدة و قد انعم القواع من املاء هذا
 الشرح... دهني الفاصر و ههني العاد و المأمول من علماء الرمان
 و اكثر الخصال حرس الله انامهم ان نعط ا منه يعين العمل
 و الادعاء مذهب على الخطاء الرلل... لما عدرا عليه من
 الخلال داعس لمن املة دلعها و حسدا الله و عليه الخلال يوم اله

الرابع عشر من ربيع الاول سنة ١٠٠٠ و اربع مئتين و سبع مائة في مدينة شيراز
حرسها الله تعالى مع سائر مدن المسلمين من الآفات *

According to the above colophon the commentary was composed at Shîrâz in A H. 746=A D. 1345, but this is evidently incorrect, since the present work is referred to in the '*Ubbâb al-Lubbâb* (No 2107 below), which was composed in A H 735=A D 1334. Therefore we accept the date of composition given in the copy noticed below, viz., the 14th Rabî' I, A H 712=A D 1312. This very date is noted in Hâj Khal, vol v, p 303, as the date of composition.

The MS was transcribed by 'Abdalmuhsin bin Ishâq at Manastar
Written in Arabian Naskh, with quotations from the text in red
Dated A H 758=A D 1356

No 2106.

fol 350, lines 23, size $8\frac{3}{4} \times 5\frac{1}{4}$, $6\frac{1}{4} \times 3\frac{1}{4}$.

The Same

Another copy of the same work, beginning as the above
The colophon reads thus

يقول العدد الصمد . محمد بن مسعود بن محمود بن أبي
الفتح السدراوى و قد اتفق العراق من املائه يوم الرابع
عشر من ربيع الاول سنة ائتمى عشرة و سعمائة في مدينة شيراز
من فارس حرسها الله تعالى من الآفات و ضاها من المخافات *

The MS was transcribed by Bâ'azîd bin Shâh 'Alî at the Madrasah of Margâb.

Written in Persian Nasta'liq The text is distinguished by a red line drawn over it

Dated Saturday, the 21st Muharram, A H 838=A D 1434.

The title-page contains, besides notes by several former owners of the MS, the seals of Sulaimânjâh (A H 1243-1253=A D 1827-1837), Amjad 'Alî Shâh (A H 1258-1263=A D 1842-1847) and Wâjîd 'Alî Shâh (A H 1263-1272=A D. 1847-1856), the rulers of Oudh.

A seal bearing the inscription عند الوالى عفي dated A H 1165=A D 1751 occurs at the end.

2107

fol 356 lines 25 size $10\frac{1}{2} \times 5\frac{1}{2}$ $7\frac{1}{2} \times 3\frac{1}{2}$

عاب اللباب في توضيح دقائق الاعراب

‘UBÂB AL-LUBÂB FÎ TAWDÎHI
DAQÂ’IQ AL-I‘RÂB

A commentary on *Al Lubab* of Al Isfarâ’inî (see No 2035 above)

By As Savyîd Jamaladdin Abdallah bin Muhammad bin Ahmad al Husainî commonly called Nuqrah Kar السد حبال الدس عند الله بن By السهر بن عزة كار He was born at Naisapur but settled at Aleppo where he held the post of a professor at Al Asadîyah Madrasah He died in A H 776=A D 1374 See Bugyat al Wu at fol 226 See also Dustur al Ilam fol 145^a where it is stated that he lived about A H 800=A D 1397

Beginning —

الحمد لله الذي المعصى لآراء وحودة حودة برفع العناد و نص
الدخاد المنعقد بوصف الحلال و بعد فل لباب الاعراب دباب
وبنى اكانه ربيع ببناء اله *

Finding Al Fali's commentary on *Al Lubab* (No 2105 above) in some respects defective the author wrote the present one and dedicated it to Muhammad bin Tuglaq Shah (A H 725-752=A D 1324-1351) the emperor of Delhi

The following colophon of the commentator quoted by the scribe tells us that the commentary was composed in A H 735=A D 1334 —

فرع من تأليف سنة ٧٣٥ هـ و تلى و * له

For other copies see Cairo vol iv p 78 Nur Usmaniyyah No 4595 Wahaddin Nos 2986 7 Yeni No 1087 Rampur p 550 Written in fair Indian Naskh The text is written in thick Naskh

Dated A H 1234=A D 1818

Scribe عبد الحميد بن عبد الحكيم

The title page contains a seal bearing the following verse —

رد داماں جدا دسب امدد مددة عامی برنی عبد الحميد

A fly-leaf at the beginning contains a table of the contents of the work

No. 2108.

fol 212 lines 21, size $8\frac{3}{4} \times 5\frac{3}{4}$, $6 \times 3\frac{3}{4}$

شرح لب اللباب في علم الاعراب

SHARḤ LUBB AL-LUBÂB FÎ 'ILM AL-I'RÂB.

A commentary on *Lubb al-Lubâb*, a grammatical treatise by Al-Isfarâ'inî, cf Hâj K̲hal, vol v, p 303

By Nuqrah-Kâr, the author of the preceding work

Beginning

الحمد لله واسع عماد العمود و فاضل همام المومون

The author tells us in the preface that, finding that no commentary had ever been written on *Lubb al-Lubâb* of Al-Isfarâ'inî, he had long formed the project of writing the present one, but had been prevented by various causes from carrying out that plan until he was enabled to adorn his preface with the name of Sultân al-Wuzarâ' Fakhraddîn Abû Tâlib, whose descent is traced from 'Alî, the fourth Caliph

For other copies see Br. Mus Suppl, No 967, Ayâ Sûfiyah, No 4527, Cairo, vol iv, p 75, and Âsafiya, p 1650

Written in Arabian Naskḥ The commentary includes the text, distinguished by a red line drawn over it Fol 63-70 should come after fol 1 The last three folios are in a later hand

Not dated, probably 17th century

No 2109

fol 96 lines 17 size $8 \times 5\frac{1}{2}$ 6×4

شرح المقدمة الحروفية

SHARH AL-MUQADDIMAT AL-ÂJURRŪMIYAH

A commentary on *Al Muqaddimat al Ajurrumiyah* a well known treatise on grammar of Ibn al Ajurrum as Sanhaji By Shamsaddin Abul Azm Muhammad bin Muhammad bin Yusuf al Halawī ash Shafiī سمس الدين ابو العزم محمد بن محمد بن يوسف العلاوي الشافعي He was born at Jerusalem in A H 819=A D 1416 After receiving his early education in his native town he travelled to Cairo where he completed his studies under Ala addin Ali bin Ahmad al Qalaq shandi (d. A H 856=A D 1452 see Mu jam of Ibn Fahd fol 140^b) and several other eminent scholars He made a pilgrimage to Mecca where he settled permanently and died on Thursday the 26th Muharram A H 883=A D 1478 See Mu jam of Ibn Fahd fol 284^a

Beginning —

الحمد لله العلى الاكرم الذى علم بالعلم علم الانساى عالم نعلم
اما بعد فيقول اصعب عنا الله و احوحهم الى عفة و معفره
و رحمته محمد بن محمد العلاوى عفر الله ذنبه ستر ذنبه فى الدنيا
الاحرة الى *

The preface includes a short biographical notice of the author of the text Ibn al Ajurrum His full name is Abu Abdallah Muhammad bin Muhammad bin Da ud as Sanhaji He was born in A H 672=A D 1273 and died in A H 723=A D 1323 For a copy of the text see Paris No 1844 A number of scholars have produced commentaries and glosses on the present text See Haj Khal vol vi p 75

For other copies see Berlin No 6672 Rampur p 547 See also Brock vol ii p 238

Written in Arabian Naskh The commentary includes the text in short passages written in red and preceded by the word قوله

Dated A H 1196=A D 1781

Scribe سعد بن سلام

fol. 20, lines 29, size $8\frac{1}{2} \times 6\frac{1}{4}$, $6\frac{1}{2} \times 4\frac{1}{4}$

A commentary on *Al-Muqaddimat al-Âjurrûmiyah* of Ibn al-Âjurrûm as-Sanhâjî By Zainaddîn Khâlîd bin ‘Abdallâh bin Abî Bakr bin Muhammad bin Ahmad al-Jarjâwî al-Azhari ash-Shâfi‘î, commonly called Al-Waqqud رين الدين خالد بن عبد الله بن ابي بكر بن محمد بن احمد بن محمد بن علي بن واقد الشافعي
 (d A H 905=A D 1499), see No 2095 above

Beginning

و قال الشيخ الامام العلامة . . الحمد لله رافع مقام المتأخرين لدفع العدد الكاوطيين حناهم للمستفد .
و بعد وهذا شرح لهذه ، الاستعمال لالفاظ الـروميه فى اصول علم العربيه
يبتفع به المتندى ان شاء الله تعالى و لا يحتاج اليه المتنبى اليه *

The author tells us in the preface that he wrote this work at the request of his Shaikh, Sayyid 'Abbâs al-Azhari

This 'Abbâs al-Azhari, whose full name is 'Abbâs bin Ahmad bin Muhammad al-Qâhuî, was a saint of Cairo. He died in A H 888 = A D 1483. See *Al-Qabas al-Hâwî*, vol i, fol 81^a.

The work was composed, as stated in Brock, vol II, p 238, in
A H 887 = A D 1482

For other copies see Berlin, Nos 6674-5 Gotha, No 287, Ayâ Sûfiyah, No 4472, Nur 'Usmâniyah, No 4599, Bashîr Âgâ, No 589, Cairo, vol iv, p 58, Râmpûr, p 547, Âsafiyah, p 1652 See also Brock, vol ii, p 238, and Hâj Khal, vol vi, p 74

The work has been thrice printed at Bûlâq, viz, in А Н 1259, 1274 and 1290

Written in Arabian Naskh The commentary includes the whole text written in red

Dated Tuesday, the 14th Jumâdâ II, A H 1134=A D 1721

Scribe احمد بن محمد بن عبد الهادي

No 2111

fol 44 lines 20 size $8\frac{1}{2} \times 5\frac{3}{4}$ $5\frac{3}{4} \times 4$

الدر المصنعة على الآخر

AD-DURR AL-MUDÎYAH 'ALA'L- ÂJURRÛMÎYAH

A commentary on *Al Muqaddimat al Ajurrumiyah* of Ibn Ajurrum as Sanhajî By Abu l Hasan Muhammad bin Ali al Malikî ash Shadîlî المالكى السدلى a scholar of the 10th century of the Hijrah See Haj Khal vol vi p 75

Beginning —

اما بعد حمد الله و الصلوة على سوله صلى الله عليه و سلم و على
سائر النبيين وبعول القعير لرحمة ربه ابو الحسن المالكى عفو الله له
و لوالديه و لجميع ال ا ن الحج *

The author tells us in his short prefatory note that he abridged this commentary from his larger one entitled *Al Kauakib ad Dawiyah Fi Hall al Ajurrumiyah*

On the title page as well as in the Hand list No 1599 the work is wrongly designated الكواكب المصنعة على الآخر

A copy of the work is noticed in Escur No 93

Written in Arabian Naskh with quotations from the text in red

Dated Monday the 5th Jumada II A H 1006 = A D 1597

Scribe محمد بن احمد بن علي السهرى الحنبلى

No 2112

fol 135 lines 23 size 8×6 $6\frac{1}{2} \times 4$

شرح المقدمة الآخر

SHARH AL-MUQADDIMAT AL- ÂJURRÛMÎYAH

A commentary on *Al Muqaddimat al Ajurrumiyah* of Ibn al Ajurrum as Sanhajî By Muhammad bin Abdallah al Khirshî محمد بن عبد الله الخرشى He was born in A H 1010 = A D 1601

studied under Burhânaddîn Ibrâhîm bin Ibrâhîm al-Laqa'nî (d. A. H. 1041 = A. D. 1631), and attached himself for a long time to Nûraddîn 'Alî al-Ujhûrî (d. A. H. 1066 = A. D. 1655). He served as a professor in Al-Jâmi' al-Azhar at Cairo, and wrote several works. He died in A. H. 1101 = A. D. 1689. See *Silk ad-Durar*, vol. iv, p. 62; *Tâj at-Tabaqât*, vol. vii, fol. 4^a, Brock, vol. ii, p. 318.

Beginning

الحمد لله رب العالمين و صلى الله على سيدنا محمد العاتق
 الخاتم الامين . . . و بعد هذا شرح الطاهر ، الاعطاء معدمة السميع
 الامام النكوى ابى عبد الله محمد بن محمد بن داؤد الصمدانى عرو
 ناسن أحروم الح

A copy of the work is noticed in Cairo, vol. iv, p. 51, under the title *الدرر الدرية على حل العطاء الأحرومية*. See also *Hamîdîyah*, No. 1288.

Written in Arabian Naskh, within double red ruled borders. The commentary includes the text in short passages written in red.

Dated A. H. 1170 = A. D. 1756.

No. 2113.

fol. 169, lines 25, size 10 × 6, 7 × 3½

حاشية العواكه الجنية على متممة الأجرومة

HÂSHIYA'Ī AL-FAWÂKIH AL-JANÎYAH 'ALÂ MU'T'AMMIMA'Ī AL-ÂJURRÛ- MÎYAH.

An anonymous gloss on Al-Fâkihî's commentary on Ar-Ru'ainî's supplement to Ibn Âjurrûm's grammatical treatise entitled *Al-Muqaddimat al-Âjurrûmîyah*.

The author of the commentary, Al-Fâkihî, whose full name is 'Abdallâh bin Ahmad al-Fâkihî, was born at Mecca in A. H. 899 = A. D. 1493. He was the foremost grammarian of Hijâz of his time, and wrote several instructive works on the subject. He died in A. H. 972 = A. D. 1564. See *An-Nûr as-Sâfir*, fol. 140^a, and Brock, vol. ii, p. 380.

The work begins with short biographical notices of Abdallah al Fakihi and his two brothers Abdalqadir al Fakihi (d A H 982= A D 1574) and Abu s Sa'adat Muhammad al Fakihi (d A H 992= A D 1584) extracted from An Nur as Safir

The gloss begins on fol 2^a thus —

قوله الحمد لله على نعمه جمع نعمه بمعنى انعام اى على جميع
انعاماته اى ناعما كل امر من اناها لى الله ع المصاف الى المعرفه
بعد العموم الخ *

No other copy of the present work is known

For copies of Al Fakihi's commentary see Leyden No 213
India Office No 980 Paris Nos 4123 4142 *Asafiyah* p 16, 4

Al Fakihi's commentary has been twice printed viz in Cairo
A H 1306 and in Bulaq A H 1309

Written in Indian Naskh Slightly worm eaten

Not dated probably 18th century

The seals of Sulaimanjah (A H 1243-1253=A D 1827-1837) and
Amjad Ali Shah (A H 1255-1263=A D 1842-1847) rulers of Oudh
are found on the title page and at the end

No 2114

fol 42 lines 23 size 9x6½ 6x4½

اعراب الآخريه

I'RAB AL-ÂJURRŪMIYAH

A grammatical analysis of the text of Ibn Âjurrum as Sanhaji's
Al Muqaddimat al Âjurrūmiyah by Shaikh Shihabaddin Ahmad
as Sa'ir al Baṣrī الشيخ شهاب الدين الصغير البصري a scholar of the 12th
century of the Hijrah

Beginning —

الحمد لله رب العالمين الصلوة والسلام اى سددنا محمد و آله
و صحبه وسلم و بعد فهذا اعراب اعرب به ما مدل به مصنف الآخرو به
رحمه الله تعالى اعلم انه يدعى لكل طالب علم قبل الدخول فيه ان يعرف
حده و فائده و مرصوعه و غايه و كنه الخ *

No other copy of the work is known

The MS was transcribed, as stated in a note at the end, from a copy dated A H 1118 = A D 1706.

Written in Arabian Naskh

Dated A H 1275 = A D 1858

No. 2115.

fol 134, lines 18 size 9×7 7×3½

الكتاب الداني

AL-JANÂ AD-DÂNÎ.

A treatise on the various kinds of particles, by Al-Hasan bin Qâsim bin 'Abdallâh bin 'Alî al-Murâdî better known as, Ibnu Ummi Qâsim al-Miṣrî فاسم المصري

Beginning

الحمد لله بجمع محامدة على جميع عوائد .
وما كان معامد كلام العرب على احتلا . صدوه مدنا اكدوها على معادى
حروفه صوف . العمة الى تحملا و معروفه حملا و تعصلا الخ

The author, who is called Ibnu Ummi Qâsim after his grandmother, was born at Cairo As-Suyûtî, on the authority of 'Afif al-Matarî, describes him as a man of extensive learning, deeply versed in grammar and jurisprudence. He studied under, Abû Hayyân al-Andulusî (d A H 745 = A D 1344) and several other distinguished scholars. He wrote, besides the present work, a commentary on the *Mufassal* of Az-Zamakhsharî (d A H 538 = A D 1143), a commentary on the *Alfiyah* of Ibn Mâlik (d A H 672 = A D 1273), and a commentary on the *Tashîl al-Fawâ'id* of the same Ibn Mâlik. He died on the day of 'Îd al-Fitr, A H 749 = A D 1348. See Bugyat al-Wu'ât, fol 178^a, Husn al-Muhâdarah, fol 136^a, and Dustûr al-I'lâm, fol 112^a.

The work is divided into an introduction and five chapters. The introduction is subdivided into five sections, as follows

I Fol 1^b

العمل الاول في حد الحرف

II Fol. 3^a

العمل الثاني في تسميته حروفا

III Fol 3 ^t	الفصل الثالث في جملة معانيه و اقسامه
IV Fol 4 ^b	الفصل الرابع في بيان عمله
V Fol 4 ^b	الفصل الخامس في عدة الحروف

The five chapters are as follows —

I Fol 5	الباب الاول في الاحادي
II Fol 41	الباب الثاني في الثاني
III Fol 97	الباب الثالث في الثاني
IV Fol 109 ^a	الباب الرابع في الرابع
V Fol 131	الباب الخامس في الخامس

For other copies see Pampur p 532 and Waliaddin No 2908
See also Haj Khal vol II p 632

Written in Arabian Naskh

Dated A H 1130 = A D 1717

Scribe احمد بن ا ل بن احمد بن ا ل الرجال

The title page contains besides notes by several former owners of the MSS the signature of Muhammad bin Abdallah Ibn Humaid al Hanbali (d A H 1295 = A D 1878) the author of *As Suhub al Wabilah* see Lib Cat vol XII No 785

No 2116

fol 21 lines 11 size 6 $\frac{1}{2}$ × 5 4 $\frac{1}{2}$ × 2 $\frac{3}{4}$

حمل الاعراب

JUMAL AL-I'RÂB

A grammatical tract by the author of the preceding work
Beginning —

قال السمع الامام العام العلامة المعري النحوي قد الدين حسن بن
واسم بن عبد الله بن علي المادني بعمدة الله بخدمته و أسكنه مسج حننه
سألت و فك الله عن د ل الحمل التي ا بها محل من الاعراب الح *

A copy of the work is noticed in Leyden No 215

Written in fair Naskh

Dated A H 1291 = A D 1874

Scribe محمد بن ا ا وصى

as Sarraj (*d* A H 769 = A D 1367) and Tajaddīn at Tabriz. He attached himself for a long time to Abdallāṭif Ibn al Murāḥḥil (*d* A H 744 = A D 1343) under whom he attained a profound knowledge of grammar. He composed a series of useful and instructive works on grammar and died at Cairo on Friday the 5th Du l Qa dah A H 761 = A D 1359. See *Ad Durar al Ḥaminah* vol 1 fol 270^b *Husn al Muhadarah* fol 136 *Bugyat al Wu at* fol 230^b *As Suhub al Wabilah* fol 84^b *Dustur al Ilm* fol 101^a *Taj at Tabaqat* vol viii fol 137 *Brock* vol ii p 23.

In the preface the author makes mention of a grammatical treatise which he had written at Mecca in A H 749 = A D 1348. As the draft of this treatise with other possessions was lost on his return journey from Mecca to Egypt he proposed to write the present work when he again came to Mecca which he did in A H 756 = A D 1355.

It is stated in the colophon that the work was completed at Mecca in Du l Qa dah A H 756 = A D 1355 and that its revision by the author himself was finished at Cairo in Rajab A H 759 = A D 1357.

For other copies see Berlin No 672, Br Mus No 516 Br Mus Suppl Nos 976-8 India Office Nos 966-7 Cairo vol iv p 110 München No 328 Paris Nos 4155-7 Escur No 48 Yen Nos 1108-13 Kuprülüzadah Nos 1502-4 Aya Sufiyah Nos 4087-8 Hamidiyah Nos 1329-32 Nur Usmaniyyah Nos 4638-45, Waliaddin Nos 3040-7 Hur Laila Nos 4201 and Rampur p 505. See also Haj Khal vol v p 605.

The work has been frequently lithographed viz in Teheran A H 1268 1274 1276 and in India A H 1299. It has twice been printed in Cairo viz A H 1300 and 1307.

The MS was transcribed for a certain Ali bin Ahmad bin Sa'id al Habal whose signature is found on the title page.

Written in fair Arabian Naskh within double red ruled borders.

Dated A H 1071 = A D 1660.

Scribe أحمد بن علي السارح

The title page contains besides notes by several former owners of the MS a seal of a certain Abdalhamid dated A H 1213 = A D 1798 bearing the following inscription —

رد بدامن جدا دست اميد بدد علمي بر بن عبد الحميد

For the seal of the same person see No 2107 above.

No. 2119.

fol. 290, lines 21, size $9\frac{1}{4} \times 6\frac{3}{4}$, $6\frac{1}{2} \times 2\frac{3}{4}$.

The Same

Another copy of the same work, beginning as the above

Written in fair Indian Naskh, with some marginal notes.

Slightly water-stained

Foll 1-8 and 141 are in a later hand.

Dated Sunday, the 6th Ramadân, $\text{A H } 1105 = \text{A D } 1693$

Scribe محمد الشاوري

No. 2120

fol. 427, lines 27, size $11 \times 7\frac{3}{4}$, $7\frac{1}{2} \times 4\frac{3}{4}$

نحوه العربیہ ، فی الکلام علی معنی اللہ ،

'I'UḤFA'I' AL-GARÎB FI'L-KALÂM 'ALÂ
MUGNI'L-LABÎB.

An old and valuable copy of a commentary on *Mugn'î-Labîb* of Ibn Hishâm (see No 2118 above) By Badraddîn Muhammad bin Abî Bakr bin 'Umar bin Abî Bakr bin Muhammad bin Sulaimân bin Ja'far bin Yahyâ bin Husain al-Makhlûmî al-Iskandarî al-Mâlikî, commonly called Ad-Damâmî أبو الدین محمد بن ابی بکر بن عمر بن ابی بکر بن محمد بن سلیمان بن جعفر بن یحییٰ بن حسین المکرمی الاسکندری الدمامی He was born at Alexandria in A H 763=A D. 1361 After receiving his early education at his native city from 'Abdalwahhâb al-Qazwîni (*d* A H 788=A D 1386, see Ad-Durar al-Kâminah, vol. 1, fol 311^a) he went to Cairo, where he attended the lectures of Sirâjaddîn Ibn al-Mulaqqin (*d* A H 804=A D 1401) and others As-Suyûtî in Bugyat al-Wu'ât, fol 20^b, describes him as a man of great learning, deeply versed in all branches of Arabic literature He served as a professor in several Madrasahs at Alexandria Afterwards he held distinguished posts in government offices in Alexandria and Cairo, and later was made a professor in Al-Jâmi' al-Azhar, where he delivered lectures on grammar In A H 800=A D 1397, he visited Damascus, and thereafter proceeded to Mecca After coming back to Egypt from Mecca, he engaged in trade, and erected a big weaving factory in his native city As the factory was maliciously burnt down by some of his

enemies he was involved in great trouble with his creditors. In A H 819 = A D 1416 he made a pilgrimage to *Haramain* and thence travelled to Yemen where he served about a year as a professor in the *Madrasah* attached to the grand mosque of *Zabid*. He left Yemen for India where he was received with great honour. He wrote several works and died at *Culbarga* in A H 827 = A D 1423. See *Bughyat al Wu'at* fol 20^b. *Al Qabas al Hawi* vol ii fol 62^a. *Dustur al Ilam* fol 18. *Mujam of Ibn Lahd* fol 208^b. *Husn al Muhadarah* fol 136^b. *Taj at Tabaqat* vol 132ⁱ. *Brock* vol ii p 26.

Beginning —

الحمد لله الذي منح من لسان الفاضل العبدى الحسنه جعله
كفر العاصه و معنى اللغز ما سواه من الالفه الخ *

We are told in the preface that the work was composed at the instance of *Nasiraddin Abu I'ath Ahmad Shah bin Muhammad Shah bin Muzaffar Shah at Shahrawah* (in India). The date of composition A H 824 = A D 1421 as given in the India Office Library copy No 967 is not found in the present MS.

Hay Khal vol i p 65 says that this is the second of the three commentaries produced by *Ad Damamini* on the present text and that the commentary under notice was composed in India.

For other copies see Berlin Nos 6727 & India Office No 967. Leiden No 217. *Lacur* No 203. *München* No 73^b. *Cairo* vol iv p 75. *Yeni* Nos 1088-98. *Hamidiyah* No 1316. *Nur Ufmaniyah* No 1606. *Wahaddin* Nos 3000 2. *Hur Laila* No 413. *Bahar Aga* No 606.

The work has been printed in the margin of *Ash Shumunnis Sharh Mufrat al Labib* in Cairo A H 130.

Written in fair Arabian Naskh. The text and the commentary are distinguished by the words *قال* and *قلت* respectively. Foll 2-21 which should come in their proper order have been misplaced in binding after fol 176.

Dated the 2nd Shaban A H 901 = A D 1495.

Scribe محمد بن احمد بن ابى القاسم الدربى السامى

The title page contains two short poems 117 —

1. A poem by *Ad Damamini* addressed to scholars of India asking the grammatical analysis of the words *شاح الصنبر* occurring in the following line of a poet —

تفان تسمى نادينا من سد ف حسن شاح الصنبر

The poem begins thus

يا علماء الهند انى سائل ومندوا نتحققى نه يطهر السر

II The answer of Muhammad bin Abî Bakr al-Qâdirî, a disciple of Ash-Shumunnî (*d* A H. 872 = A D 1467), to the question put to scholars of India in the above poem

Beginning

اموالى ندر الدين و العالم الدي له روعة يعلوا لما الشمس و الدر

The title-page also contains notes by several former owners of the MS, including Al-Mutawakkil Ismâ'il, the Imâm of San'â (A H 1054 1087 = A D 1644-1676) and the founder of the San'â Library (see Lib Cat, vol v, part II, No 305)

No. 2121.

fol 284, lines 31 size $10\frac{1}{2} \times 6\frac{3}{4}$, $7\frac{3}{4} \times 4$

المندى ، من الكلام على معنى ابن هشام

AL-MUNSIF MIN AL-KALÂM 'ALÂ MUGNÎ IBN HISHÂM.

A commentary on *Mugnî'l-Labîb* of Ibn Hishâm (see No 2118 above) By Taqîaddîn Abu'l-'Abbâs Ahmad bin Muhammad bin Muhammad bin Hasan bin 'Alî at-Tamîmî ad-Dârî ash-Shumunnî *تقى الدين ابو العباس احمد بن محمد بن محمد بن علي التميمي الداري السمني* He was born at Alexandria in Ramadân, A H 801 = A D 1398 He went to Cairo, where he received his education from several eminent scholars, including Ibn al-Kuwaik (*d* A H 821 = A D 1418), Al-Balqinî (*d* A H 824 = A D 1421), Nâsiraddîn Ibn al-Furât (*d* A H 851 = A D 1447), and Ibn Zuhairah (*d* A H 827 = A D 1423) He soon mastered all the branches of Muhammadan literature, and became one of the greatest scholars of the age Jalâladdîn as-Suyûtî, who calls him, in his *Bugyat al-Wu'ât*, fol 127^a, his *Shâikh* and teacher, speaks of him in very high terms Our author was twice offered a post of Qâdî by the Sultân of Egypt, but he declined it on account of his unworldliness His ancestors were followers of Imâm Mâlik (*d* A H 179 = A D 795), but he himself belonged to the Hanafî school He wrote, besides the present work and those mentioned in Brock, vol II, p 82, a commentary on his father's versified version of "Ibn Hajar

al Asqalanî s *Nuḥbat al Fikar* (see Haj Khal vol vi p 317) He died at Cairo on the night of Sunday the 27th Du l Hijjah A H 872=A D 1467 See Al Qabas al Hawî vol 1 fol 53^b Bugyat al Wu at fol 127^a Mu jam of Ibn Fahd fol 14^b Husn al-Muhadarah fol 118^b Dustur al I lam fol 73^b Taj at Tabaqat vol ix fol 280 Brock vol ii p 52

Beginning —

الحمد لله الذي حص كنهه بعدم المعارفه و بالاعتبار و ~ انه بعد
لكل شىء وهو معنى اللبس بالتحقيق لا بطريق المجاز
بعد بطر عدد افرادى لمعنى اللبس عن كتب الاعاب ما كنه عليه
السم شمس الدس ~ دس الصاع الحقيقى و سماء بدمه ا ا عن
بدمه الحلف الم *

While teaching the *Mughni Labib* of Ibn Hisham the author came across the two commentaries on it one by Shamsaddin Muhammad bin as Sa'î al Hanafî (d A H 776=A D 1374) entitled *Tanbih as Salaf an Tamizih al Khalaf* the other by Ad Damamini (No 2120 above) Finding that the latter is full of grammatical questions and riddles he wrote the present work in reply Cf Haj Khal vol v p 606

For other copies see Escur Nos 49 50 204 Cairo vol ix p 114 Nur Uḡmaniyyah Nos 4604 5 Waliaddin Nos 3004 5 د

The work has been twice printed viz in Teheran A H 1273 and in Cairo A H 1306

Written in cursive Naskh with the headings in red Slightly worm eaten and waterstained

Not dated probably 16th century

The title page contains the seal and signature of Shaikh Faidallah Afindi This Faidallah Afindi an eminent scholar of Constantinople was born in A H 1048=A D 1638 He held the post of Shaikh al Islam in the time of Sultan Mustafa II (A H 1106-1115=A D 1694-1703) and was killed in a riot at Adrianople A H 1115=A D 1703 See Silk ad Durar vol iv p 6 and Taj at Tabaqat vol xii part 1 fol 92

No. 2122.

fol. 715, lines 21, size $10\frac{1}{2} \times 6\frac{3}{4}$, $7\frac{1}{2} \times 3\frac{1}{2}$

شرح معنى اللب

SHARḤ MUGNĪ'L-LABĪB.

A commentary on *Mugni'l-Labīb* of Ibn Hishām (see No 2118 above) By Mullā 'Alī bin Sultān Muḥammad al Qārī al-Harawī (d. A. H. 1014 = A. D. 1605, see Lib Cat, vol v, part 1, No 237)

Beginning

و صلى الله على سيدنا محمد و على آله و صحبه و سلم الحمد لله
العدى نداته المعنى بصعاته لمن شاء من مصدوعاته اما بعد
ويقول افرع عباد الله العدى النارى على بن سلطان محمد القارى ان
هذا تعليق مطل مسرور ، لا مختل و لا ممل مسرور ، على مشكلات عبارات
معنى اللب ، الخ .

The text is included in the commentary, and is distinguished by a red line drawn over it

— Another copy of the work is noticed in Bashīr Āgā, No 607

Written in fair Naskh. Fol. 671–674, which should come in their proper order, have been misplaced in binding after 662

Not dated, probably 18th century

No. 2123.

fol. 261, lines 28, size $8\frac{1}{2} \times 5\frac{3}{4}$, $5\frac{1}{2} \times 3\frac{1}{2}$

شرح شواهد معنى اللب

SHARḤ SHAWĀHID MUGNĪ'L-LABĪB.

A work explaining the verses of the Arabian poets quoted as authorities by Ibn Hishām in his *Mugni'l-Labīb* (see No 2118 above)

By Jalāladeīn 'Abdarrahmān bin Abī Bakr as-Suyūṭī (d. A. H. 911 = A. D. 1505, see Lib Cat, vol v, part 1, No 123)

Beginning —

الحمد لله الذى منى الس العرب العاربة بالعصاحة الخ *

Cf Haj Khal vol 1 p 607

The author states in the preface that after completing his *Fath al Qarib* a gloss on the *Mughni l Labib* of Ibn Hisham he began to write the present work in a very diffuse style but he soon felt that the method adopted therein would not meet the needs of his readers hence he abridged the portion already composed and finished the work in a much more concise style than that originally contemplated Its scope and arrangement are described in the following passage of the preface —

فأردت أولاً اللبس الذى قد دونهتم ان تضعه فأنه والذى
 لأجله طلب القصد به أورد من الذى قد أنشأه فى ما إما لكوبها
 من دونهما فى غير مواضع اخرى من الكتاب ا لكوبها
 ما قد دونهما من عدة من العبد والى او لكوبها مستعده العظم
 والمعنى لشماتها على حكمه او مثل ا نادرة او وصف بلغ
 او نحو ذلك وان كان اللبس من معطوفه و شىء مالم يرب على سبه
 انما ذكرها بكمائها قد اذكر قصده بكمائها لعله انبها و كوبها كلها مما
 قد ن ا ب انبع ما اوردته من الانباء بشرح ما ا ا عليه
 من العرب والى كل و نال ما بضمه من الاسماء العبد والى
 السعه وما يتعلق بها من فائدة نادرة ب انبع ذلك بالعرف بعلها
 و ذكر سبه و فبله عصه و شىء هو جاهلى ام محصرم او اسلامى مراعاة
 فى كل ذلك الطريق الوسط *

For other copies see Berlin Nos 6729 30 • I scur No 51
 Paris No 4158 Cairo vol iv p 71 Nur Usmaniyah No 4575
 and Walhaddin No 2960

Written in elegant Naskh

Not dated probably 17th century

No. 2124.

fol 46 , lines 16 , size $9\frac{1}{2} \times 5\frac{3}{4}$, $7 \times 3\frac{3}{4}$

نعویم السو

'I'AQWÎM AN-NAHW.

An abridgment of *Mugnî'l-Labîb* of Ibn Hishâm (see No 2118 above), by an anonymous author

Beginning

الحمد لله الذى وضع اساس معارف العلوم على العربيه و جعل
استكشاف عوامها موفوقا على القدون الادبيه و الصلوة على خير رسله
و نبه و على آله و صحبه السلام و التحية و بعد فاقول ان الكتاب معنى
الليد كان و اياها يحل تعدد المفردات من الحروف . . .
فامرني من لا يسعني مخالفتها فالتفت منه هذا المختصر مدنيا
على الحدادول ليسهل للنظر احده و صدقه و سميت بتقويم السو الح

The work is divided into three *Bâb*, as follows

- I fol 1^b الباب الاول فى تفسير المفردات و ذكر احكامها
II fol 40^v الباب الثانى فى تفسير الصلوة و ذكر اسمائها و احكامها
و بيان الكلام من ماء لا مرادف لها
III fol 41^b الباب الثالث فى ذكر احكام ما يشبه الصلوة

Another copy of the work is noticed in Râmpûr, p 531

Written in fair Naskh.

Dated Friday, the 2nd Du'l-Qa'dah, A H 1140 = A D 1727

Scribe شيخ عبد الرسول ولد شيخ محمد

The inscription لسان السلطان محمود الدولة مدنى محمد صدر ايامه is found on the title-page For a similar inscription see No 1996 above

No 2125

foll 139 lines 11 size $8\frac{1}{2} \times 5 \ 6 \times 4$

شرح قطر الندى ر بل الصدى

SHARH QATRA'N-NADÂ WA BALLA'S-SADÂ

A commentary by Jamaladdîn Ibn Hisham al Anṣarî (d A H 761=A D 1350 see No 2118 above) upon his own grammatical treatise entitled *Qatra n Nada Wa Balla s Sada*

Beginning —

وصلى الله على سيدنا محمد وآله وسلم قال الشيخ الامام
الحمد لله رابع الدرجات لمن اتقن لجلاله الخ *

For other copies see Gotha Nos 238 9 Cairo vol iv p 72
Aṣafiyah p 1650 and Rampur p 511

The work has been twice printed viz in Tunis A H 1281 and
in Cairo A H 1274

Written in Indian Nasta liq

Not dated probably 18th century

The title page contains a seal bearing the name of Muḥammad
Aḥsan Khan Bahadur dated A H 1263=A D 1847

No 2126

foll 68 lines 13 size $8\frac{1}{2} \times 6 \ 6\frac{1}{2} \times 4$

شرح قطر الندى ر بل الصدى

SHARH QATRA'N-NADÂ WA BALLA'S-SADÂ

An anonymous commentary on *Qatra n Nadâ Wa Balla s Sadâ*
of Ibn Hisham see No 2118 above

Beginning —

الحمد لله موجه من سائر نحو الندى والصلوة والسلام على سيدنا
محمد اربع من ١١ لتقص العدى وبعد هذا ما احتاج اليه المتعلمون

دور الانتداء المتعطشون الى التروى بعطر الددى الكلمة فى اللعه
تطلق على الجمل المعدة اليه *

No other copy of the work is known

The colophon reads thus

هذا آخر ما تيسر ايراده على هذه المعدمه و المرحو من فصل الله
تعالى ان يجعله من صالح الاعمال المقدمه و المسئول ممن اطلع منه على
حلل ان يصلحه بالمكرمه و الحمد لله الدي هدانا و ما كنا لمتدى لولا ان
هدانا الله *

Written in fair Indian Nasta'liq The quotations from the text
are written in thick Naskh

Not dated , probably 19th century

No. 2127.

fol 262, lines 27, size $8\frac{1}{2} \times 5\frac{1}{2}$, $5\frac{1}{2} \times 3\frac{1}{2}$

سواء الصدور سرح السذور

SHIFĀ' AS-SUDŪR BISHARḤ ASH- SHUDŪR.

A commentary on a grammatical work entitled *Shudūn ad-Dahab* of Ibn Hishām, see No 2118 above

By 'Abdalmalik bin Jamāl al-'Iṣāmī bin Sadraddīn bin 'Iṣāmaddīn al-Isfarā'inī عاصم بن صدر الدين بن عصام الدين الاسفرائى, a scholar of considerable repute He was born at Mecca in A H 978 = A D 1570 He studied under his father, Jamāl al-'Iṣāmī, his uncle, 'Alī al-Hafīd al-'Iṣāmī (d A H 1007 = A D 1598), and several other eminent scholars of Mecca After completing his education he served as a professor in several Madrasahs of Mecca and Medina and wrote a large number of books Besides the present work and those mentioned in Brock, vol II, p 380, the following of his compositions are enumerated in the *Khulāsat al-Asar* (vol III, p 87)

حاشيه على شرح العطر للمصنفه ، (II) شرح الارشاد فى النحو (I)

سرح على الخورجونه (IV) حاشيه على سرح العوائد للتسم حالد (III)

منظومه (vi) شرح على منظومه الـ في اصول الحديث (v)
 بلوغ العرب (viii) شرح منظومه الاعراب النحويه (vii) في الاعراب النحويه
 شرح انساوحي (x) شرح الاسعاب للسمرقندي (ix) من كلام العرب
 الكافي في العروس و العواقي (xi)

He died at Medina in A H 1037 = A D 1627 See *Khulasat al Asar* vol iii p 88

Beginning —

رب يسر ولا تعسر و صلى الله على سيدنا محمد و آله و صحبه و سلم
 الحمد لله الذي رفع من انتصب للعمل بموهبه و امره بعد
 وهذا ما سألته بعض اصحاب من العلاء الا كتاب من وضع شرح على
 شذير الذهب في معونه كلام العرب الخ *

For other copies see *Cairo* vol iv p 78 and *Brock* vol ii p 24

The text of *Shudur ad Dahab* has been frequently printed For printed editions see *Il tifa al Qunu* p 307

Written in fair Arabian Naskh with quotations from the text in red

Not dated probably 17th century

Scribe بن القعه احمد بن ابي النعمان بن علم الدين العباسي

The title page contains notes by several former owners of the MS

No 2128

fol 411 lines 19 size 11½ × 6 9 × 4

المهمل الصافي في شرح الواقي

AL-MANHAL AS-SAFI FI SHARH AL-WAFI

A commentary on *Al Wafi* a treatise on grammar by Muhammad bin Usman bin Umar al Balkhi

By Badraddin Muhammad bin Abi Bakr bin Umar ad Damirani بدر الدين محمد بن ابي بكر بن عمر الدمايني (d A H 827 = A D 1423) See No 2120 above

Beginning

الحمد لله على احسانه الوافى بكل جميل و انعامه الكافل لمن توجه
الى بحوة بكل حذر - ريل الح *

The author tells us in the preface that when he came to Gujarât he found there that *Al-Wâfi* of *Al-Balkhî* was very popular with students of grammar. He noticed that no commentary had ever been written on that work, consequently he wrote the present one at the request of some of his pupils, on his way to Ahsanâbâd (Gulbarga), where he intended to present it to Ahmad *Shâh Bahmanî* (A H 825-838 = A D 1421-1434)

It is stated at the end that the author finished his original draft on the island of Mahâ'im on Sunday, the 21st *Du'l-Hijjah*, A H 825 = A D 1421, and made a fair copy of the same at Ahsanâbâd on Tuesday, the 8th *Jumâdâ I*, A H 826 = A D 1422

For other copies see India Office, Nos 972-3, *Âsafiyañ*, p 1658, Râmpûr, p 556. See also *Hâj Khal*, vol vi, p 419.

Written in fair Indian *Naskh*, with quotations from the text in red

Dated the 17th *Jumâdâ II*, A H 1245 = A D 1829.

Scribe مبارک علی چہ ستی ساکی شہر میرزا

Muhammad *Bakhsh*, father of the founder of the Library, in his note on the title-page, dated A H 1280, says that he came into possession of the MS in that year

No. 2129.

fol 31, lines 23, size $11 \times 7\frac{1}{2}$, $7\frac{1}{2} \times 4\frac{1}{4}$

کفاية العلم في اعراب ال کلام

KIFÂYA'I' AL-ĞULÂM FÎ I'RÂB AL-KALÂM.

A versified work on grammar, containing 1,000 verses

Author Jârallâh Abû Sa'id *Shâ'bân* bin Muhammad bin Dâ'ûd al-'Âsârî al-Mawsilî al-Misrî ash-*Shâfi'* حار الله ابو سعيد شعبان بن محمد بن داؤد الآثاري الموصلی المصري السافعی He was born in Egypt on the 15th *Shâ'bân*, A H 765 = A D 1363. He was an illustrious poet and a skilled calligrapher. Beginning his career as a copyist, he obtained the distinguished post of a Naqib. In A H 807 = A D 1404 he

proceeded to Hijaz and thence to Yemen where he was received with every mark of respect. Thereafter he left Yemen for India where he stayed for a long time. Leaving India he went back to Yemen which he soon left for Mecca where he settled for about ten years. In A H 820=A D 1417 he made a journey to Damascus where he settled permanently. He produced a large number of books on various branches of Arabic literature most of them being in verse. He died in Cairo on the 17th Jumada II A H 828=A D 1424. See Al Qabas al Hawi vol 1 fol 78^a Dustur al Ilam fol 70^a Brock vol II p 180

Beginning —

الحمد لله الذي من ابدى لذكر باب فله دل الاب

The work contains altogether one thousand verses including a preface of thirty lines. It is divided into a *Fatihat al Uṣul* ten *Faṣl* and a *Khātimah* as stated in the following lines of the preface —

و هذه الة	للمدى	و عنة بها بلوع العصد
و	ا كفاه ال	لام
و	للعرف الاسرار فى الكلام	
و	فصولها عسر حلاها العرف	الاسم فى الفعل فى الحرف
و	الرفع فى ال	فى الحرف
و	عامل و تابع و الحذف	عاشرها و مدهاها الوصف
و	ا فاصحه الاصول	و بعدها حاتم الفصول

A copy of the work is noticed in Berlin No 6761

The MS is slightly defective at the end

Written in fair Naskh with a sprinkling of vowel points. The headings are in red

Not dated probably 17th century

No 2130

fol 142 lines 7 size 8½ × 5½ 5 × 2½

الارشاد فى النحو

AL-IRSHÂD FI'N-NAHW

A very useful treatise on syntax by Qadî Shihabaddîn Aḥmad bin Shamsaddîn bin Umar az Zawālî ad Dawlatabadî al Hindî

كتاب الدين احمد بن سمس الدين بن عمر الزاولي الدولة آبادي الهندي
(d A H 849=A.D 1445) See Lib Cat, vol. xiv, No. 1117

Beginning

الحمد لله كما يحب ، و يرضى و الصلوة على رسوله محمد و آله كما
يجري و بعد فيقول اضعه ، عداد الله الولي الهادي شهاب بن شمس بن
عمر الراولي الدولة آبادي اواص الله سبحانه ، الطاوع عليه و على اسلافه هدا
مختصر في الدعوتهم ، في تهديده كل التعمم الح *

For other copies see Leyden, No 232, India Office, Nos
974-5, Br Mus, p 242, Râmpûr, p 528, Âsafiyah, p. 1638 See
also Hâj Khal, vol 1, p 255

The work has been printed in Haidarâbâd, A H 1309

Written in fair Naskh, with some interlinear and marginal
notes

Dated the 3rd Muharram, A H 1031=A D 1621.

No. 2131.

fol 185, lines 5, size $9\frac{1}{4} \times 6$, 5×5

The Same

Another copy of the same work, beginning as the above

Written in fair Naskh, with some interlinear and marginal
notes The first twelve folios are written in a later hand in
Nasta'liq

Not dated, probably 16th century

The title-page contains three 'Ard-dîdah, the earliest of which is
dated A H 1146=A D 1733

No. 2132.

fol 167, lines 17, size $8\frac{1}{2} \times 5\frac{1}{4}$, $4 \times 2\frac{1}{2}$

شرح الارشاد

SHARH AL-IRSHÂD.

An old and unique copy of a commentary on the preceding work,
transcribed in A H 940

His name does not appear in the body of the MS, but in the

following note on a fly leaf at the beginning he is designated by the *Kunya* Abu l Fadl and by the *Nisbah* Al Kazaruni —

هذا بعض فوائد ملحوظة تتعلق بكل بعض عبارات كتاب الارصاد
للعمى من شرح العامل المتكبر فرد دشرة اا در مولانا هـ
ابو [انى] الفصل الكارونى طالب الله براه وجعل الحنة هـ و مائة *

His full name is Abu l Fadl Muhammad al Qarashī as Siddiqī al *ḫaṭīb* better known as Al Kazaruni القرسى الصدقى ابو الفصل. He died about A H 940 = A D 1533 see Lib Cat vol xviii part II No 1387 where mention of the present commentary is made

The MS is slightly defective at the beginning It opens thus —
الكلمة اسم ان اسدا دلاله الخ اى يمكن تصور معناه من غير
ان يكون انه لملاحظه سى اخر ما كان احتياجا الى عدوها لاراله انهام
الحكم سله الخ *

The commentary does not include the whole text but only such words or passages as require explanation introduced by the word *قوله*

No other copy of the work is known but it is mentioned in Haj *ḫal* vol I p 25.

Written in rough Naskh with numerous short lacunæ. Fol 21^b 22^a are blank. Fol 87^b contains a large gap

Slightly worm eaten and water stained

Dated A H 940 = A D 1533

No 2133

fol 58 lines 21 size 8×5 5½×2½

شرح المعدد الارغرية

SHARH AL-MUQADDIMAT AL- AZHARĪYAH

A commentary by *Ḫalīd bin Abdallāh bin Abī Bakr al Azharī* خالد بن عبد الله بن ابى بكر الارغرى (d A H 905 = A D 1499 see No 2095 above) upon his own grammatical treatise *Al Muqaddimat al A harīyah*

Beginning —

الحمد لله على جميع الأحوال *

Cf Cairo, vol iv, p 60.

The author tells us in the preface that he wrote this commentary at the request of some of his friends

For other copies see Gotha, Nos. 335-6, Cairo, vol iv, p. 6, Râmpûr, p. 547.

The work has been twice printed in Cairo, viz, in A H 1252 and 1290

The colophon reads thus

قال مؤلفه رحمه الله تعالى هـ الد س ابى بكر الازهرى فرعه من
هذه النسخة بحمد الله و عونه و حسن توفيقه فى او اخر دى الحجة
المداركة سنة سبع و ستين و تسعمائة و الحمد لله تعالى اولا و آخرا و طاهرا
و باطما *

It is stated in the above colophon that the work was composed in A H 967=A D 1559, but this date is obviously incorrect, since the author died in A H 905=A D 1499

Written in Arabian Naskh, within red-ruled borders The text is written in red

Not dated, probably 17th century

No. 2134.

fol. 27, lines 27, size $9\frac{3}{4} \times 6\frac{3}{4}$, $7\frac{1}{4} \times 3\frac{3}{4}$.

الاقتراح فى علم اصول النحو

AL-IQ'TIRÂḤ FÎ 'ILM USÛL AN-NAḤW.

A treatise on the principles of grammar by Jalâladdîn 'Abdarrahmân bin Abî Bakr as-Suyûtî بكر الله بن ابى بكر السوطى (d. A H 911=A D 1505) See Lib. Cat, vol. v, part 1, No 123

Beginning

الحمد لله الذى ارشد لابتكار هذا المعط و بعد فبدأ
كتاب عربى ، الوضع عكس ، المصع لطه ، المعدى طريقه ، المدنى الخ *

We learn from the preface that the work is based on the *Kitab al Khawass* of Ibn Al Jinnī (d A H 392=A D 1001) See No 2015 above

For other copies see Br Mus No 526 Escur Aqs 107 186 Cairo vol iv p 24 Āṣafiyah p 1638 Rampur p 529 See also Haj Khal vol i p 376 Brock vol ii p 155

The work has been twice printed viz in Constantinople A H 1302 and by the Dairat al Ma'arif Haidarabad A H 1310

Written in elegant Magribi Naskh

Dated Monday the 11th Dū l Hijjah A H 1052=A D 1612

Scribe عمر بن أحمد المقرئ

No 2135

fol 80 lines 21 size 8½×6 6½×3½

جمع التوامع

JAM'AL-JAWĀMI'

An old copy of a rare and useful work on grammar

Author Jalaladdin Abdarraḥman bin Abī Bakr as Suyūṭī

جلال الدين عبد الرحمن بن ابي بكر السیوطي (d A H 911=A D 1505) See Lib Cat vol v part i No 123

Beginning —

بسم الله الرحمن الرحيم
الحمد لله الذي جعل العلم نورا
للناس وهدى للعالمين
والصالحين
والقانتين
والغائبين
والغائبين
والغائبين

The work is divided into an introduction and seven chapters each subdivided into several sections The chapters are as follows —

Fol 15	الكتاب الاول في العدد وهي المرفوعات والمنصوب بالتراسع
Fol 25 ^a	الكتاب الثاني في الفصلا
Fol 40 ^a	الكتاب الثالث في المعروقات وما ح ل عليها
Fol 50 ^b	الكتاب الرابع في العوامل
Fol 57 ^b	الكتاب الخامس في النواع وعوارض التراكيب
Fol 65 ^b	الكتاب السادس في الالسنه
Fol 74 ^b	الكتاب السابع في التصريف

The work was completed, as stated by the author at the end, on the night of Tuesday, the 27th Jumâdâ I, A H 871 = A D 1466

Another copy of the work is noticed in München, No 745

Written in fair Arabian Naskh Slightly worm-eaten and water-stained

Dated Saturday, the 15th Shawwâl, A.H. 992 = A D 1584

Scribe *محمَّد الدِّين الشَّيْخ نور الدِّين علي الأحمدي*

No. 2136.

fol. 87, lines 15, size $7\frac{1}{2} \times 4\frac{1}{4}$, $5 \times 2\frac{1}{2}$

شرح البرعمة ، في علم التصريف ،

SHARḤ A'1'-'1'ARSÎF FÎ 'ILM A'1'-'1'ASRÎF.

A commentary on *At-Tarsîf fî 'Ilm al-Tasrîf*, a rhymed treatise on inflection by Al-Murshidî By Mirzâ Muhammad bin Muhammad Ridâ bin Ismâ'îl bin Jamâladdîn al-Qummî al-Mashhadî *ميرزا محمد بن محمد رضا بن اسمعیل بن جمال الدین قمی المصطفی*.

Beginning

*الحمد لله ، الأمور والصلوة على من أرسله لنظام الدهور الخ **

The commentator, who flourished towards the end of the 11th century of the Hīrah, tells us in a short prefatory note that it was while he was teaching his son, Ismâ'îl, that he wrote the present commentary on *At-Tarsîf* of Al-Murshidî

This Al-Murshidî, whose full name is 'Abdarrahmân bin 'Îsâ bin Murshid al-'Umarî, was born at Mecca on Friday, the 5th Jumâdâ I, A H 975 = A.D. 1567 He received his education from a large number of eminent scholars, including Muhammad bin Ahmad ar-Ramlî (*d* A H 1004 = A D 1595), 'Abdallâh al-Kurdî al-Bagdâdî (*d* A H 1003 = A D 1594), Qâdî Ibn Zuhairah (*d* A H 1010 = A D 1601) and Mullâ 'Alî bin Sultân Muhammad al-Qârî al-Harawî (*d* A H 1014 = A D 1605, see No 2122 above) In A H 999 = A D 1590, he delivered lectures on the *Sahîh* of Bukhârî (see Lib Cat, vol v, part I, No 129) in the Madrasah founded by Muhammad Pâshâ In A H 1005 = A D 1596, he was appointed a professor in the Madrasah attached to the holy Mosque of Mecca Later, in A H 1020 = A D 1611, he was given the posts of the Khatîb and the Imâm of that mosque In A H 1027 = A D 1617, he was made the principal of the

Sulaimaniyah College founded by Sultan Sulaiman I (A H 926-974 = A D 1510-1566) Al Muhibbi *Khulasat al Aqr* vol II p 369 describes him as the foremost traditionist of Hijaz in his time. He wrote besides the works mentioned in Brock vol II p 780 a commentary on *Il Targif* entitled *Iath al Latif* a commentary on *Il Kafi fi Ilmai al Arul wa l Qawafi* a commentary on the *Sahih* of Bukhari up to the chapter *كتاب رجع العلم و عمر العمل* a versified treatise on astronomy entitled *Manahil al Samar* a treatise explaining a difficult passage of the *Tafsir al Jalalayn* entitled *Tamim al Fa'idah Bitatmin Surat al Ma'idah* a treatise on the law of endowment entitled *Bayq al Humam al Munif Inda Qari al Imam Ibn Yusuf* a commentary on *Iqad al Iuman* a treatise on rhetoric by As Suyuti (I A H 911 = A D 1501) and a treatise containing a reply to a theological question entitled *Al-Jawab al Mushin*. He was put to death by the order of Ahmad bin Abdalmuttalib (I A H 1039 = A D 1629) the Sharif of Mecca on Friday the 11th Dul Hijjah A H 1037 = A D 1627. See *Khulasat al Aqr* vol II pp 369-376 *Sulifat al Aqr* fol 13^a-15^b *Tij al Tabraqat* vol XI fol 73.

The commentary was completed as stated by the author at the end on Tuesday the 10th Jumada II A H 1040 = A D 1627.

No other copy of the present commentary is known. For copies of *Il Targif* see India Office No 379 *Cairo* vol II p 2.

A commentary on *At Tarif* by Ibrahim al Bajuri (d A H 1276 = A D 1859) has been printed in Cairo A H 1310.

Written in fair Naskh with some marginal notes. Slightly worm eaten and water stained.

Not dated probably 15th century.

No 2137

fol 159 lines 23 size 8½ x 5½ 6 x 3½

شرح الأصول الاكبر

SHARH AL-USUL AL-AKBARIYAH

A valuable and correct copy of a commentary by Ali Akbar bin Ali al Ilahiyadi *على اكر بن على الابن كاسى* on his own treatise on etymology entitled *Al Usul al Akbariyah*.

Beginning

وبحمد الله المدين الكريم وبالصلوة على رسوله محمد بنى الخلق
 العظم وعلى آله الدين هم على الصراط القويم هذا شرح من الكامع
 المختصر المسمى بالاصول المعروف ، بالاصول الاكبرية المدسوبة الى على
 اكر بن على الالبانادى الحامد لله تعالى بقوله الحمد لله - جملة حذرية
 او اسائنة الح *

The author, 'Alî Akbar, an eminent grammarian, who was a native of Allahâbâd (India), wrote also a Persian treatise on Arabic inflection, entitled *Fusûl-i-Akbarî*. He died in A H 1091 = A D 1680. See Br. Mus Pers Cat, p 522, Bibliotheca Sprenger, No. 1069, Lib Cat, vol ix, No 773

For other copies see Bûhâr, No 377, Râmpûr, p 522, and Âsafiyah, p 892

According to the following colophon, the MS, dated A H 1087 = A D 1676, was copied from a transcript of the author's original work within his lifetime

تم ، هذه النسخة يوم السبع ، الثامن من شعبان المعظم من
 شهر سنة سبع و ثمانين و ا ه ، و نقله ، عن النسخة المنقولة عن خط
 المصنف ، سلمه الله ، و انقاه *

Written in Nasta'liq. The text is included in the commentary, and distinguished by a red line drawn over it

Slightly worm-eaten and water-stained

No. 2138

fol 257, lines 15, size $8\frac{1}{2} \times 5\frac{1}{2}$, $6\frac{1}{2} \times 3\frac{3}{4}$

The Same

Another copy of the same work, beginning as the above

Written in fair Nasta'liq Slightly worm-eaten

Not dated, probably 18th century.

No 2139

foli 47 lines 13 size $8\frac{1}{2} \times 6\frac{1}{2}$ $6\frac{1}{2} \times 4\frac{1}{2}$

شرح الغار سموه رحمة من المحاة

SHARH AL-GÂZ SĪBAWAIH WA GAIIRIHĪ MIN AN-NUHÂT

An anonymous commentary on the verses of the Arabian poets quoted by Sibawaih (d A H 180 = A D 796 see No 2011 above) and other grammarians as their authorities

Beginning —

الحمد لله رب العالمين و الصلوة على سيدنا
بأنف في شرح الانساب الذي
للمدرسين من فحول الرجال الخ *

There is no clue to the author The latest authority quoted is Jalaladdin as Suyuti who died in A H 911 = A D 1505 see No 2135 above

The verses are arranged in alphabetical order according to the last letters

No other copy of the work is known

Written in Arabian Nashh the verses being in red

Not dated probably 18th century

Scribe وس الكردى المكربى

No 2140

foli 248 lines 15 size 8×5 $6 \times 3\frac{1}{2}$

ناهر البرهان

BÂHIR AL-BURHÂN

A commentary by Ahmad bin Mas'ud al Husaini al Harhami upon his own grammatical treatise *Nâdirat al Bayan*

Beginning:

الحمد لله الذى جعل الكلمة لها ومعنى اتيمن و بعد
 فان العدد انه حقة ، العلمى احمد بن محمد ود الحسن ، المراكمى اله تتمر
 بالمدينة اراد ان يحرر سحرًا نادر الدين و يسرحه سرحا النخ *

The preface includes a dedication to Sayyid Gulâm Ahmad khân the grandson of 'Umdat al-Mulk khân Jahân Bahâdur Zafar Jang 'Âlamgîrî. This 'Umdat al-Mulk whose proper name is Mir Malik Husam, was the foster-brother of Aurangzib (A.H. 1068-1118=A.D. 1657-1706). He was a nobleman of high degree and was appointed governor of the Deccan in A.H. 1081=A.D. 1670. He died in A.H. 1109=A.D. 1697. See Beales Oriental Biographical Dictionary p 214.

The work is divided into three *Qism* as follows .

I. Fol. 3^c.

القسم الاول فى الحسم

II Fol 145^b

القسم الثانى فى العمل

III Fol 174^c

القسم الثالث فى الحرف

The work was completed as stated by the author at the end in Ramadân A.H. 1150=A.D. 1737.

A copy of the work is noticed in Râmpûr p 556

The MS was transcribed from the author's original draft by his disciple Izzaddin Ahmad in A.H. 1152=A.D. 1739.

Written in fair Indian Nasta'liq The commentary includes the whole text distinguished by a red line drawn over it.

Slightly worm-eaten

Fol 1^b contains a seal bearing the inscription لسان الله من محمد ود الحسن . الدوله مدشى محمد . For a similar inscription see No 1996 above The title-page contains a note by a certain Salâmallâh referring to his purchase of the MS in A.H. 1168=A.D. 1754.

No 2141

foll 96 lines 21 size 11½×7 8¼×4

السفحة الورقية

AT-TUHFAT AL-WAZIRIYAH

A treatise on syntax by Muhammad Abdalhaqq al Khairabadi
 محمد عبد الحق البخاري

Beginning —

يا مالك يوم الدين اناك بعدد و اناك بسعس
 و بعد بفعل
 العدد العشر الى الله العلي الهادي محمد عبد الحق البخاري اناك
 الله عن ظلمات الجهل و هداه الى نور العلم و الفصل ابي مع فصول باغي
 في التواضع و حقه مدحى في الصناعة و تراكم افواح الهموم على و بلازم
 امواج العموم لدى حرب ساله في علم المتواضع *

The author a distinguished scholar of India flourished towards the end of the 13th century of the Hijrah and belonged to an illustrious family of Khairabad a town in India which produced several scholars of repute Our author studied under his father Mawlana Iadhaqq (d A H 1278=A D 1861) the author of Al Hadiyat as Sa'idiah (see Lib Cat vol XXI No 2403) and held a high post in the court of the Nawwab of Rampur He wrote several instructive works on logic and metaphysics For some account of his life see Fadl irah Ulama i Hind p 110

The preface includes a dedication to Nawwab Waziraddawlah Amir al Mulk Muhammad Wazir Khan Bahadur Nusratjang

No other copy of the work is known

Written in fair Indian Nasta liq

Not dated probably 19th century

RHETORIC.

No. 2142.

foll 161, lines 17, size $9\frac{1}{2} \times 6\frac{1}{4}$, $6\frac{1}{2} \times 4\frac{1}{4}$

مفتاح العلوم

MIF'T'ÂḤ AL-'ULÛM.

An old copy of the third part of *Miftâḥ al-'Ulûm*, a well-known standard work treating of grammar, rhetoric and prosody. The present part deals with rhetoric

Author Sînâjaddîn Yûsuf bin Abî Bakr bin Muhammad bin 'Alî bin Ya'qûb as-Sakkâkî al-Khwârizmî سراج الدين يوسف بن ابي بكر بن محمد بن علي بن يعقوب السكاكي الخوارزمي He was born in Khwârizm, A H 555 = A D 1160 He studied under Shaikh al-Islâm Mahmûd bin Sâ'id bin Mahmûd al-Hârîsî and others Yâqût in the *Irshâd al-A'ib*, vol VI, *Juz VII*, p 306, describes As-Sakkâkî as a man of great eminence and vast learning, deeply versed in grammar, rhetoric, prosody, law and theology He died in A H 626 = A D 1228 See *Al-Jawâhir al-Mudîyah*, fol 91^b, *Bugyat al-Wu'ât*, fol 340^a, *Dustûr al-'Ilâm*, fol 63^b, *Al-Aşmâr al-Janîyah*, fol 189^a, *Iktifâ' al-Qunû'*, p 357, Brock., vol I, p 294

- Beginning

القسم الثالث ، من كتاب المفتاح في علمي المعاني والبيان وفيه
مقدمة لبيان حدى العلمين والعرض وفيهما وصلان لربط معاودتهما
والكلام وفيهما الحمد

For other copies see India Office, No 846, Br Mus, No 550, Br Mus Suppl, No 981, Berlin, Nos. 7184-6, Leyden, Nos 294-6, Escur, Nos 205, 232, 251, Munchen, No 678, Paris, Nos 3955, 4372, Houtsma, No 412, Cairo, vol IV, p 154, Kûprilizâdah Nos. 1446-8, Hamîdîyah, Nos 1252-3, Waliaddîn, Nos. 2852-3, Hûr Lailâ, No 397, Râmpûr, p 569 See also Hâj Khal, vol VI, p 15

The work has been printed in Cairo, A H 1317

Written in Arabian Naskh, with copious marginal notes Fol 126 is inserted by a later hand

Slightly worm eaten and water stained

Dated A H 772=A D 1370

Scribe عماد بن محمد بن علي الحسني

The marginal notes were written by a certain Abdalkhalīq in A H 773=A D 1371 as appears from the following note at the end —

و قد وقع فرائي من تحسسه هذا الكتاب عزة حمادي الاولى سنة
 ثلاث وسبعين و ستمائة و انا العبد المذنب الراجي رحمه ربه الهادي
 عبد الحالك بن عثمان *

The title page as well as foll 23 54^a 74^a 114^a and 161^a contain seals bearing the inscription عدة بن سيم عند الغنى dated A H 972 =A D 1564

No 2143

foll 212, lines 14 size 10½ × 7½ 7½ × 4

The Same

Another copy of the third part of *Miftah al Ulum* beginning as the above

Written in fair Arabian Naskh with copious marginal notes
 Worm eaten and water stained

Dated Tuesday the 29th Shawwal A H 808=A D 1400

A seal bearing the inscription مالك ابن كنان سرف الدين بدمابوي ابن
 1165 dated A H 1165=A D 1751 is found on every page of the MS

No 2144

foll 168 lines 21 size 10½ × 7½ 6½ × 3½

The Same

Another copy of the third part of *Miftah al Ulum* (see No 2142 above) with a *Takmilah* (complement) treating of prosody In complete at the end

Written in elegant Arabian Naskh within double red ruled borders The headings of the chapters are in red

Slightly worm eaten and water stained

Not dated probably 16th century

No. 2145.

foll. 251, lines 29, size $10 \times 6\frac{3}{4}$, $7 \times 4\frac{1}{4}$

شرح المعصاح

SHARḤ AL-MIF'Ī'ĀḤ.

An old copy of a commentary on the third part of *Miftāḥ al-'Ulūm* of As-Sakkākī, see No 2142 above By Sa'daddīn Mas'ūd bin 'Umar at-Taftāzānī سعد الدين مسعود بن عمر التفتازاني (d. A.H. 791 = A.D. 1388, see Lib Cat, vol x, No 500)

Beginning —

حضر حضر يوشح به صدر الكلام واحسن حدير ، يشرح لمقتضى المعام
حمد الله الذي حلل الانسان عامه البيان واتم له الانسان فاعلمه التبيان الح

We learn from the preface that the author, at the request of his friends, began the present work in his old age, having been previously engaged in writing glosses on *Al-Kaṣhshāf* of Az-Zamakhsharī (see Lib Cat, vol xviii, part II, No 1354) According to Hāj Khal, vol. vi, p 16, it was completed in A.H. 789 = A.D. 1387 Our author, in A.H. 748, composed a commentary on the abridgment of the present text (see No 2153 below) under the title of *Al-Mutawwal* (see No 2155 below), and soon after, in A.H. 756, he abridged *Al-Mutawwal*, the new work being known as *Mukhtasar al-Ma'īnī* (see No 2173 below) The excessive devotion of students to the text induced the author to compose the commentary under notice

For other copies see Leyden, No 298, Wien, No 235, Paris, No 4373, India Office, Nos 847-8, Escur., No. 26, Ayā Sūfiyah, No 4413, Waliaddīn, Nos 2834-6, Kūpīlīzādah, No 1436, Nūr 'Usmānīyah, Nos 4466-7, Rāmpūr, p 566 See also Brock, vol 1, p 294

Written in cursive Naskh, with some marginal notes Slightly worm-eaten and water-stained

Not dated, 'probably 14th century

The following note on the title-page tells us that the MS was transcribed in the author's lifetime or shortly thereafter

هذا الكتاب من تصديقات الصدر العلامة سعد الدين التفتازاني

.... وكان كتابه فريدا بعد المصنف *

No 2146

fol 196 lines 27 size $10\frac{3}{4} \times 7$ $7\frac{3}{4} \times 3\frac{3}{4}$

The Same

Another copy of the same work beginning as the above

Written in Nasta liq

Dated A H 999=A D 1590

Fol 1^b contains a seal bearing the name of a certain Muhammad dated A H 1248=A D 1832

No 2147

fol 194 lines 23 size $10^1 \times 7$ 8×4

المصباح شرح المفتاح

AL-MISBÂH SHARH AL-MIFTÂH

An old copy of a commentary on the third part of *Miftah al Ulum* of As Sakhakî (see No 2142 above) By Ali bin Muhammad bin Ali better known as As Sayyid a h Sharif al Jurjani هلى بن محمد بن على المعروف بالسيد الشرف الجرجاني (d A H 816=A D 1413 see Lib Cat vol v part ii No 356)

Beginning —

بسم الله الرحمن الرحيم ما هدانا الله من دوائى المعانى بدائع الدال

و ا ا عليه من حقائق المعانى بدائع الدرر *

According to Haj Khal vol vi p 17 the work was completed at Fransoxiana in the middle of Shawwal A H 803=A D 1400 The same date of composition is given at the end of the copies noticed below In the present copy the date has been disfigured and changed into A H 843=A D 1439 by adding the word اربعى apparently in a different and much later hand between the words دلائل and ما هدانا This date is obviously incorrect since the commentator died in A H 816

For other copies see Berlin Nos 7229 30 Wien No 236 Leyden No 299 Paris No 4419 Escur Nos 63 206-8 210 284 615 Aya-Sufiyah Nos 4409-12 Waliaddin Nos 2837 8 Kupri

No. 2145.

foll 251, lines 29, size $10 \times 6\frac{3}{4}$, $7 \times 4\frac{1}{4}$

شرح المعاج

SHARH AL-MIF'Ī'ĀH.

An old copy of a commentary on the third part of *Miftāh al-'Ulūm* of As-Sakkākī, see No 2142 above By Sa'daddīn Mas'ūd bin 'Umar at-Taftāzānī راجع التعاريف سعد الدين مسعود بن عمر التفتازاني (d. A. H. 791 = A. D. 1388, see Lib Cat, vol x, No 500)

Beginning —

حضر حضر يوشح به صدر الكلام و احسن حديثه ، يشرح لمعتصى المعام
حمد الله الذي حلل الانسان علمه اديان واتم له الانسان فاعلمه التدين الح *

We learn from the preface that the author, at the request of his friends, began the present work in his old age, having been previously engaged in writing glosses on *Al-Kashshāf* of Az-Zamakhsharī (see Lib Cat, vol xviii, part II, No 1354) According to Hāj Khal, vol. vi, p 16, it was completed in A. H. 789 = A. D. 1387. Our author in A. H. 748, composed a commentary on the abridgment of the present text (see No 2153 below) under the title of *Al-Mutawwal* (see No 2155 below), and soon after, in A. H. 756, he abridged *Al-Mutawwal*, the new work being known as *Mukhtasar al-Ma'īnī* (see No 2173 below) The excessive devotion of students to the text induced the author to compose the commentary under notice

For other copies see Leyden, No 298, Wien, No 235, Paris, No 4373, India Office, Nos 847-8, Escui, No 26 Ayā Sūfiyah, No 4413, Waliaddīn, Nos 2834-6, Kūprilizādah, No 1436, Nūr 'Usmāniyah, Nos 4466-7, Rāmpūr, p 566 See also Brock, vol I, p 294

Written in cursive Naskh, with some marginal notes Slightly worm-eaten and water-stained

Not dated, probably 14th century.

The following note on the title-page tells us that the MS was transcribed in the author's lifetime or shortly thereafter

هذا الكتاب من تصديقات السمر العلامة سعد الدين التفتازاني . .

... و كان كتابه قريباً بعد المصنف ، *

No 2146

foli 196 lines 27 size $10\frac{1}{2} \times 7\frac{1}{2}$ $7\frac{1}{2} \times 3\frac{1}{2}$

The Same

Another copy of the same work beginning as the above

Written in Nasta'liq

Dated A H 999 = A D 1590

Fol 1^b contains a seal bearing the name of a certain Muhammad
dated A H 1245 = A D 1832

No 2147

foli 194 lines 23 size $10\frac{1}{2} \times 7\frac{1}{2}$ 8×4

المصباح شرح المصباح

AL-MISBÂH SHARH AL-MIFTÂH

An old copy of a commentary on the third part of *Miftâh al Ulum* of As Sakhalî (see No 2142 above) By Ali bin Muhammad bin Ali better known as As Sayyid ash Sharîf al Jurjânî علي بن أبي محمد المعروف بالسيد الشريف الجرجاني (d. A H 816 = A D 1413 see Lib Cat vol v part ii No 356)

Beginning —

بسمك اللهم علي ما هدانا الله من دوس المعاني بدواع الدال

اطلعتنا عليه من حقائق المبادئ بدواع الدرر *

According to Haj Kihal, vol vi p 17 the work was completed at Transoxiana in the middle of Shawwal A H 803 = A D 1400 The same date of composition is given at the end of the copies noticed below In the present copy the date has been disfigured and changed into A H 843 = A D 1439 by adding the word اربعين apparently in a different and much later hand between the words ثلاث and ثمانية This date is obviously incorrect since the commentator died in A H 816

For other copies see Berlin Nos 7229-30 Wien No 236 Leyden No 299 Paris No 4419 Lescur Nos 63 206-8 210 284 640 Aya-Guhyah Nos 4409-12 Wahaddin Nos 2837-8 Kupri

lîzâdah, Nos 1437-8, Nûr 'Uṣmânîyah, Nos 4468-73, Râmpûr, p 565, Bûhâr, Lib Cat, vol 11, No 397 See also Brock., vol 1, p 294

The work has been printed in Constantinople, A H 1241

Written in Arabian Naskh, with some marginal notes The passages of the text are introduced by the word **فَال** in red Some folios are wanting after fol 1

Dated A H 859 = A D 1454

Fol 1^b contains a seal of 'Uṣmân Âfandî, the retired Qâdî of Adarnah, bearing the inscription **وہ، عبدالکتاب، نالہ، وطلبا لمرصیات اللہ**، **الوہاب، ان اعدی، الہ، صل عن فضاء**، **ادرنہ سنہ ۱۰۸۹**، dated A.H 1089 = A.D. 1678

No. 2148.

fol 258, lines 21, size $7 \times 5\frac{3}{4}$, $5\frac{1}{4} \times 3\frac{1}{4}$

The Same

Another old copy of the same work, beginning as the above
The colophon reads thus

و قد بجر الفراغ من تألیعه اواسط شوال من سنة ثلاث و دمان مائه
و حسدا لله و نعم الوكيل و وقع الفراغ من نسخه يوم الثلثة عشر شهر
جمادى الاولى من شهر سنة ١٠٨٩ و تسعين و دمان مائه على يد العدد
الصعدہ، علی بن احمد بن منصور السامعی *

Written in fair Arabian Naskh, with some marginal notes
Slightly worm-eaten and water-stained

Dated Tuesday, the 10th Jumâdâ I, A H 896 = A D 1490

Scribe علی بن احمد بن منصور السامعی.

No. 2149.

fol 185, lines 25-29, size $8\frac{3}{4} \times 5\frac{1}{4}$, $6 \times 2\frac{1}{2}$

The Same

Another copy of the same work, beginning as usual.

Written in cursive Arabian Naskh Slightly worm-eaten and water-stained Fol 110^b contains a large gap against which are noted the words **یأی صمیم**

Not dated probably 15th century

Three *Arddidah* probably belonging to the officials of Mogal Emperors of Delhi are found at the end

No 2150

fol 116 lines 17 size $7 \times 4\frac{1}{2}$ $4\frac{1}{2} \times 2\frac{1}{4}$

شرح المفتاح

SHARH AL-MIFTÂH

A very old copy of a commentary on the third part of *Miftah al Ulum* of As Sakkaki (see No 2142 above) By Shām addin Ahmad bin Sulaiman bin Kamal Pasha سمي الدين احمد بن سليمان بن كمال باشا (d A H 940 = A D 1533 see Lib Cat vol iv No 76)

Beginning —

الحمد لله حق حمده و الصلوة على محمد و آله و صحبه و قال القسم
 الكاتب اقول مر المصنف كتابه في علم الادب هو عدة معروف بما
 يحترز به عن الخطاء في كلام العرب الخ *

We learn from Haj Khal vol vi p 22 that the author wrote besides a commentary on the original text of A Sal kafi a commentary on its abridged and improved edition entitled *مغنى المفتاح*

For other copies see Nur Usmaniya No 1434 and T'scur No 220 See also Berlin No 7238 where it is designated كتاب ابن كمال باشا

Written in elegant Arabian Naskh The text is introduced with the word قال and the commentary begins with the word اقول, both written in red ink Fol 9 is blank

Dated A H 960 = A D 1552

The title page contains the seals and signatures of several former owners of the MS

No. 2151.

fol 111, lines 19, size $8\frac{1}{2} \times 6$, $6 \times 3\frac{1}{2}$

الحاشية على المصباح

AL-ḤASHIYAH 'ALĀ'L-MIFTĀH.

An anonymous gloss on the third part of *Miftāh al-'Ulūm* (see No 2142 above), intended to confute the criticisms made on As-Sakkākī, the author of the text, by At-Taftāzānī (*d* A H 791= A D 1388, see No 2145 above), As-Sayyid ash-Sharīf al-Juḥānī (*d* A H 816= A D 1413 see No 2147 above), Al-Fanārī (*d* A H 834= A D 1430), Muṣannafak (*d* A H 875= A D 1470), Mawlānā Luṭfī, Shaikh Sanān (*d* A H 912= A D 1506), Yahyā bin Ahmad al-Kāshī (who flourished in the 10th century of the Hīrah) and Ibn Kāmāl Pāshā (*d* A H 940= A D 1533, see No 2150 above) in their works

Beginning —

الحمد للمصباح في المعاني و الدين و الصلوة على من ادرك
علمه وصل الخطاب اليمصاح سبيل حذر الدين و على آله واصحابه
الموصوفين بدلالة الكلام و عدوه اللسان صلوة دائمة بدام الازواج و الزمان
البحر *

Incomplete at the end

Written in cursive Naskh

Not dated, probably 17th century

The title-page contains a seal bearing the inscription باللة الوثائق، dated A H 1055= A D 1645 The title-page also contains the signatures of Yahyā bin al-Husain (*d* A H 1090= A D 1679, see Nasamat as-Sahar, vol II, fol 234^b), Zaid bin Muhammad bin al-Hasan (*d* A H. 1122= A D 1710, see *ibid*, vol I, fol 221^b), his son Muhammad bin Zaid, Ahmad bin Muhammad Qāṭin and 'Alī bin Ahmad Qāṭin, to whom the MS at one time or another belonged

No 2152

foli 160 lines 13 size $10 \times 7\frac{1}{2}$ $6 \times 3\frac{1}{2}$

المصباح في احصاء المصاح

AL-MISBÂH FÎ IKHTISÂR AL-MIFTÂH

An excellent and very early copy of an abridgment of the third part of *Miftah al Ulum* (No 2142 above) of As Sakl akı

Author Badraddin Muhammad bin Muhammad bin Abdallah bin Abdallah bin Malik at Ta' al Jayyani بن محمد بن عبد الله بن عبد الله بن مالك الطائي الحنابى (d A H 686 = A D 1287)
See No 2091 above

Beginning —

الحمد لله هدانا لهذا وما كنا لنهتدي لولا ان هدانا الله الحج *

Cf Haj Khal vol vi p 18

For the contents of the work see Berlin No 7249 For other copies see Paris No 4375 and Escur Nos 219 and 250 See also Brock vol i p 29b

Written on thick paper in beautiful Naskh with some marginal notes

Dated Saturday the 16th Shawwal A H 732 = A D 1331

Scribe ابراهيم بن محمد

No 2153

foli 145 lines 7 size $9\frac{1}{2} \times 9$ $5 \times 3\frac{1}{2}$

تلخيص المصاح

TALKHÎS AL-MIFTÂH

A well known abridgment of the third part of *Miftah al Ulum* (No 2142 above) of As Sakl akı

Author Al Khatib Jalaladdin Abu l Ma'ali Muhammad bin Abdarrahan bin Umar al Qazwini بن محمد بن ابراهيم بن محمد بن عبد الرحمن بن عمر القزويني

Beginning —

الحمد لله على ما انعم و عام من العباد ما علم الحج *

The author, a philologist of great talent, who traces his descent from Abû Dulaf al-‘Ijlî (d A H 226 = A D 840), an illustrious poet and the chief of Al-Karaj (a town in Persia), was born at Mawsil in A H 666 = A D 1267. He studied under his father and Shaikh Ahmad bin Ibrâhîm al-Wâsitî al-Fârûnî (d A H 694 = A D 1394), and settled for some time in Rûm where he discharged the duties of Qâdî while a young man of not more than 20 years of age. Afterwards he went with his brother, Imâmaddîn, to Damascus, where both of them were received with marks of respect, and were appointed Khatîb of the Umawî mosque and Qâdî of the city, respectively. On the death of his brother he succeeded him as the Qâdî of Damascus, and subsequently, in A H 727 = A D 1326, he was summoned by Sultân Al-Malik an-Nâsir Muhammad (A H 709–741 = A D 1309–1340) to Cairo to take the place of Badraddîn Ibn Jamâ‘ah (d A H 733 = A D 1332) as the Qâdî-l-Qudât (Chief Justice). He remained in Cairo about eleven years, and became very influential at the court of the Sultân, who had a high regard for him, and once made him a gift of 30 000 dinârs. In A H 738 = A D 1337, being charged with lack of control over his son ‘Abdallâh, who was taking an undue advantage of his father’s position, he lost the favour of the Sultân, and was reverted to the post of Qâdî of Damascus. This was a great shock to him, and shortly afterwards he died at Damascus in A H 739 = A D 1338. Ibn Hajar al-‘Asqalânî and other biographers describe him as a great scholar, deeply versed in several branches of learning, eloquent and noble-minded. He wrote, besides the present work, a larger one on rhetoric, entitled *Al-Idâh*. For further particulars of his life see Ad-Durar al-Kâminah, fol 159^a, Bugyat al-Wu‘ât, fol 47^a, Dustûr al-I‘lâm, fol 108^b, Husn al-Muhâdarah, fol 352^b, Tabaqât al-Kubrâ by As-Subkî, vol VII, fol 26^a, Tabaqât by Ibn al-Mulaqqîn, fol 148^a, Tabaqât by Ibn Qâdî Shuhbah, fol 128^b, Mirât al-Janân, fol 456^b, Raf‘al-Isr, fol 117^a, Brock, vol II, p 22.

For other copies of the work see India Office, No 849, Berlin, No 7187, Munchen, No 680, Leyden, Nos 301–5, Paris, Nos 4379–83, Escur, Nos 227, 232, 248, 420, 636, Hamîdiyyah, Nos. 1217–19, Waliaddîn, No 2747, Nûr ‘Usmâniyah, Nos 4379–81, Âsafiyyah, p 141, Râmpûr, p 560.

The work has been frequently printed, viz, in Calcutta, 1815, in Constantinople, 1811, in Delhi, 1888, and in Bairut, 1884. Part of it has also been published in Mehren’s *Rhetorik der Araber*.

Written in Indian Naskh, with marginal and interlinear notes.

Dated A H 978 = A D 1570

Scribe عبد الوهاب بن نصر الدين بن عيسى

A seal bearing the inscription رب اعلمنى معتم الصلوة occurs at the end

No 2154

fol 40 lines 15 size $10\frac{1}{4} \times 6\frac{1}{2}$ $6\frac{3}{4} \times 4$

The Same

Another copy of the same work beginning as the above

Written in elegant Indian Naskh with copious marginal notes

Fol 28 should come after fol 29

Not dated probably 19th century

No 2155

fol 176 lines 28 size $10\frac{1}{4} \times 6\frac{3}{4}$ 7×4

الشرح المطول

ASH-SHARH AL-MUTAWWAL

A very early copy (transcribed in A H 749 only one year after its composition) of a well known commentary on *Talkhis al Miftah* (No 2153 above) by Sa daddin Mas'ud bin Umar at Taftazani (d A H 791 = A D 1388 see Lib Cat vol x No 500) For various glosses and annotations see Haj Khal vol ii p 404 and Brock vol i p 290

Beginning —

الحمد لله الذى الهمنا حقائق المعانى و دوافع العباد و ...

مدافع الانانى و روائع الاحسان *

The author tells us in the colophon that he commenced the work at Jurjan on Monday the 2nd Ramadan A H 742 = A D 1341 and completed it at Harat on Wednesday the 11th Safar A H 747 = A D 1346 It was dedicated to Mu'izzaddin Abu l Husain Muhammad Kart (A H 732-772 = A D 1331-1370) the ruler of Harat Cf Haj Khal vol ii p 404 The work under notice and its abridg

ment (see No 2173 below) are taught in Madrasahs up to this day

For other copies see Berlin, Nos 7191-2, Wien, No 237, Munchen Nos 681-2, Br Mus, Nos 533-4, India Office, Nos 852-60, Paris, Nos 4386-91, Alger, No 200, Hûr Lailâ, Nos 394-5, Bashîr Âgâ, Nos 571-3, Ayâ Sûfiyah, Nos 4390-8, Nûr 'Usmânîyah, Nos 4446-51, Kûprilîzâdah, Nos 1424-6, Hamîdîyah, Nos 1246-50, Waliaddin, Nos 2850-1, Râmpûr, p 569, Âşafiyyah, p 156 See also Brock, vol 1, p 295

The work was twice printed in Constantinople, viz, A H 1260, and A H 1304 The first portion of it was also printed in Lucknow, A H 1265 The same portion has been lithographed in Bhûpâl, A H 1301

Written in rather cursive Naskh, with some marginal and inter-linear notes It appears from the old pagination of the MS that foll 71 and 72, which should come in their proper order, have been misplaced in binding after foll 64 and 69, respectively Foll 119-143 are wanting

Worm-eaten and water-stained

Dated A H 749 = A D 1348

Scribe

حواطة محمد بن يونس

No. 2156.

foll 204, lines 23, size $9\frac{1}{2} \times 6\frac{1}{4}$, $6\frac{1}{4} \times 3\frac{1}{4}$.

The Same

Another copy of the same work, beginning as the above

Written in Indian Nasta'liq, with copious marginal and inter-linear notes The beginnings of three *Fann*, into which the work is divided, are marked by marginal ornaments

Worm-eaten and water-stained

Dated Friday, the 15th Rabî' II, A H 996 = A D 1587

The seals of a certain Gulâm Ahmad Qârî, dated A H 1245 = A D 1829, are found on the title-page and on the last folio.

No 2157

fol 222 lines 25 size 11×7 8×4

The Same

Another copy of the same work beginning as usual

Written in Arabian Naskh Worm eaten and water stained

The correct order of the folios should be 1-10 219 216-218
213-215 220 221 206-212 11-59 222 60-206

Not dated probably 16th century

The title page contains besides an obliterated seal the seals
of Muhammad Farrukh Siyar Shah Badshah Gazi (A H 1124-1131=
A D 1712-1718) and a certain Asadallah of Azimabad (Patna)

No 2158

fol 309 lines 19 size 8×6 6×3½

The Same

Another copy of the same work beginning as usual

Written in Nasta'liq with marginal notes

Slightly worm eaten and water stained

Dated Delhi A H 1088=A D 1677

Scribe *اور طالب بن سید محمد النابوی*

This is one of the MSS presented by Maulavi Abdulmajid of
Patna City

No 2159

fol 189 lines 28 size 11½×7½ 8×5

The Same

Another copy of the same work beginning as usual

Written in fair Arabian Naskh within double red and blue ruled
borders The passages of the text are in red

Dated Monday the 11th Rabi II A H 1097=A D 1685

Scribe *محمد بن حسن بن احمد بن محمد بن ابراهيم الانسى*

The title page contains the signatures of several former owners
of the MS the earliest of which is dated A H 1138=A D 1720

No. 2160.

fol. 195, lines 37, size $11 \times 6\frac{1}{4}$, $8 \times 4\frac{1}{4}$.

The Same

Another copy of the same work, beginning as usual

Written in cursive Indian Naskh, with copious marginal notes. The correct order of the folios should be 1-48, 53-79, 87, 81-86, 80, 88-135, 137-143, 136, 144-175, 183, 177-182, 176, 184-190, 49-52, 191-195

Dated Monday, the 7th Rabî' II, A H 1212 = A D 1797

No. 2161.

fol. 396, lines 17, size 11×6 $8 \times 3\frac{1}{4}$

The Same

A defective and incomplete copy of the same work The preface and several folios at the end are wanting

The MS opens thus

الحمد لله افتتح بعد الامن بالتسمية بحمد الله سبحانه وتعالى اداء
 لشيء مما يجب عليه من شكر نعمائه الخ

Written in fair Indian Naskh.

Not dated, probably 19th century

No. 2162.

fol. 154, lines 19, size $8\frac{3}{4} \times 5$, $5\frac{3}{4} \times 2\frac{1}{2}$

الكاسه على الماويل

AL-HÂSHIYAH 'ALA'L-MU'I'AWWAL.

A gloss on *Al-Mutawwal* (see No 2155 above), by 'Alî bin Muhammad bin 'Alî, better known as As-Sayyid ash-Sharîf al-Jurjânî (d A H 816 = A D. 1413, see Lib Cat, vol v, part II, No 356)

Beginning —

الحمد لله رب العالمين والصلوة على سيد المرسلين محمد وآله و
صحه ا ن الح *

In the preface the author refers to his earlier and shorter gloss of which the present one is an amplified version written at the request of some of his pupils who were studying under him the commentary on *Talhis al Miftah* by At Taftazani (see No 2155 above)

For other copies see Paris Nos 4392-4 Alger No 202 India Office Nos 861-4 Escur Nos 230 253-5 Nur Usmaniyyah Nos 4115-17 Hamidiyah Nos 1228 9 Wahaddin No 2778 Bashir Aga Nos 558 9 Aya Sufiyah Nos 4371-4 Rampur p 562 See also Brock vol 1 p 295

The work has been printed in Constantinople A H 1241

Written in Indian Nasta liq with marginal and interlinear notes

Dated the 19th Du l Qa dah A H 1086=A D 1675

Scribe ستر محمد

The title page contains besides an *Arddidah* and three seals bearing the name of a certain Fakhraddin Ahmad Khan the seals of Sulaimanjah (A H 1243-1253=A D 1827-1837) and Amjad Ali Shah (A H 1258-1263=A D 1842-1847) rulers of Oudh A seal bearing the name of a certain Abdal Kabir is found on fol 2^a

No 2163

fol 120 lines 24 size 9 $\frac{1}{4}$ × 5 $\frac{1}{4}$ 6 $\frac{1}{4}$ × 2 $\frac{1}{4}$

The Same

Another copy of the same work beginning as the above

Written in fair Indian Naskh with numerous short lacunæ

The correct order of the folios should be 1 2 7 3-6 8-120

Dated A H 1098=A D 1686

The title page contains three seals two of which contain the following inscriptions —

رد دد امين خدا دسب امدد بدد اعصى دس عدد الله

For the same seal as the second of these see No 2107 above

The third bears the inscription الله عالم dated A H 1122=A D

No 2164.

foll 90, lines 17, size $6\frac{3}{4} \times 4$, $4\frac{1}{2} \times 5$

الحاشية على المطول

AL-HÂSHIYAH 'ALA'L-MU'T'AWWAL.

A gloss on *Al-Mutawwal* (see No 2155 above), by Ahmad al-
Abîwardî أحمد البوردي

Beginning

الحمد لله الذي خلق الانسان و صبر المعاني و سلمه الى معرفه دقائق
القران و الصلوة على من عجز عن ادراكه ، معاماته عقول الدلاء
اما بعد فبعدة هديات جمعها و ألغيا احمد البوردي تراب افدام العقراء
لنكون سدا لمعرفة تصانده ، العلماء و موحدا لسكرهم نعدر ما عدوا فيها من
الكذ و العداء السخ *

Nothing is known of the author's life, or of his precise date.
He must have been a scholar of the 9th century A H, since A H 861 =
A.D 1456 is the date of composition given in Rampur, p 563

The MS is incomplete at the end It breaks off abruptly in the
middle of the *Mabhas* المبدأ

For other copies see Berlin, No 7196 Âsafiyah, p 146,
Waliaddîn, No 2751, Râmpûr, p 563

Written in Nasta'liq The passages from the text are dis-
tinguished by the word قوله in red Slightly worm-eaten

Not dated, probably 17th century

The seals of Masîhaddawlah Hakîm 'Alî Hasan Khân Bahâdur
and of his son Muzaffar Husain, dated A H 1264 = A D 1848 and
A H 1277 = A D 1860 respectively, are found at the beginning and end

No. 2165.

foll 313, lines 23, size $9\frac{1}{4} \times 6$, $6\frac{1}{4} \times 3\frac{1}{2}$

الحاشية على المطول

AL-HÂSHIYAH 'ALA'L-MUTAWW'AL.

An old copy of a well-known gloss on *Al-Mutawwal* (see No 2155
above) by Hasân bin Muhammad Shâh al-Fanârî, commonly called

belonging to Gujarât. He completed the present work, as he states at the end, in the last month of A H 1060=A D 1649. The date of his death and other particulars of his life are not known.

Beginning

عليه، الاعتناء، والاتكال، واليأس، العود، والاتصال، الحمد لله الذي
أتمه، نفعه، الدم، وادعاء، وحودنا من العدم. . . أما بعد فنقول
من لا أحقر منه شخص في الدرية بل لا شيء في الحقيقة الم *

In the preface the author tells us that it was while he was studying *Al-Mutawwal* and its gloss by 'Abdalhavy al-K̥haṭā'i Mawlâzâdah under his father that he commenced to write the present work for the convenience of his fellow-students.

No other copy of the work is known.

The present copy, dated A H 1142=A D 1729, was transcribed from the author's original copy by Muhammad 'Abdal azim, as stated in the following colophon.

تمت، كتابة تحفيده مولانا وحيد الدين محمد مرید بن
شيخ محمد سرية، بن شيخ محمد مرید الصديقي على حاشية العاقل
الكامل العلامة العلامة مولانا عبد الحى الخطائى السمر بمولادة على
الطاول بعد اصغر الخليفة بل لا شيء في الحقيقة اضعه، عباد الله الكريم
محمد عبد العظيم بن محمد عبد الرحيم عزو، عبد الملوك، كان الله تعالى لم
نفعه، هذه الحاشية تمامها من اصله يعنى بخط مصنفه و مؤلفه قدس الله
سرة العظام سنة ١١٤٢ *

Written in fair Indian Naskh. The quotations from the gloss of *Al-K̥haṭā'i* are introduced by the word قوله in red.

A seal bearing the inscription لسان السلطان محمد ورد الدواة مدنى محمد، مصدر على حان بنادر، dated A H 1277=A D. 1860, is found on the title-page. For a similar inscription see No 1996 above.

No 2167

foll 155 lines 24 size $9 \times 5\frac{3}{4}$ $6\frac{1}{2} \times 3$

الحاشية على المطول

AL-HÂSHIYAH 'ALA'L-MUTAWWAL

A gloss on *Al Mutawwal* (see No 2155 above) by Qadî
Qutbaddin قاضي قطب الدين

Beginning —

الحمد لله رب العالمين والصلوة على رسوله محمد وآله وأصحابه
أجمعين فوله حقائق المعاني ودقائق الدلائل في ذكر المعاني والدلائل
براعة الاستدلال *

The author's name does not occur in the text but in the
following title written by a somewhat later hand on the first
page —

حاشية قاضي قطب الدين د مطول *

The same author's name was probably contained in the worm
eaten colophon in which the following words can be read (نصب)
الحاشية لقاضي

The author frequently refers in the present work to three of his
other works hitherto untraced viz

- (1) حواشي شرح المعاني
- (2) حواشي شرح الكشاف
- (3) حواشي شرح الطوالع

Nothing is known of the author's life or of his precise date
The latest authority quoted is Nizamaddin Usman al Khafā'i who
according to Haj Khal vol II p 407 died in A H 901 = A D 1495

No other copy of the work is known

Written in Indian Nasta'liq with short lacunæ The passages
from *Al Mutawwal* are introduced by the word فوله in red

Not dated probably 17th century

The title page contains besides notes by several former owners
about their purchase of the MS a seal bearing the inscription
والله ذو العجل العظيم

No. 2168.

foll. 235, lines 25, size $9\frac{1}{4} \times 6$, $6\frac{1}{4} \times 3\frac{1}{4}$

الحاشية على الموطأ

AL-HÂSHIYAH 'ALA'L-MU'T'AWWAL.

A very popular gloss on *Al-Mutawwal* (see No 2155 above), by Mullâ 'Abdalhakîm as-Siyâlkutî ملا عبد الحكيم السيالكوتى (*d* A H 1067 = A D 1656, see Lib. Cat, vol x, No 509)

Beginning

فوله افتتح كتابه الى الكتاب المعدر مى الدهن السج

For other copies see India Office, No 876, Escur, No 233, Walîaddîn, Nos 2770-2, Hamîdiyyah, Nos 1230-1, Nûr 'Usmâniyyah, Nos 4424-5, and Bûhâr, Lib Cat, vol ii, No 403

The work has been twice printed in Constantinople, viz, in A H 1227 and A H 1241

Written in elegant Persian Nasta'liq, within blue ruled borders. Short spaces for the word فوله, which introduces quotations from the text, have been left blank Fol 133^b contains a gap, against which are noted the words صبح الدياس.

Not dated, probably 18th century

No. 2169.

foll. 245, lines 23 size 9×5 , $6\frac{1}{2} \times 3\frac{1}{4}$

The Same

Another copy of the same gloss, beginning as the above

Written in Indian Nasta'liq, with numerous short lacunæ

Not dated, probably 18th century

The title-page contains the seal of a certain Sayyid Ahmad 'Alî Khân, dated A H 1120 = A D 1708

No 2170

fol 278 lines 21 size $10 \times 6\frac{1}{2}$ $7\frac{1}{2} \times 4$

The Same

Another copy of the same work beginning as usual

Written in Shikastah with numerous short lacunae

Not dated probably 18th century

Two seals bearing the name of a certain Muhammad Muzammil dated A H 1190=A D 1776 are found at the end

No 2171

fol 197 lines 27 size $9\frac{1}{2} \times 5\frac{1}{2}$ $7 \times 3\frac{1}{2}$

The Same

Another copy of the same work but an old one The first folio is wanting The MS opens abruptly thus —

الاحتمالى او سلى ان الماد دافع الاحتمالى المنسوب الى

الفاعل المعتمد سواء كان معصيا فيه او لا *

Written in Shikastah The extracts from *Al Mufasssal* are introduced by the word *قوله* in red Worm eaten and water stained

Dated A H 1073=A D 1662

Scribe سميع مكي محمد بن سميع جمال

The MS was presented to the Library by Sayyid Abdalmajid of Patna City

No 2172

fol 329 lines 20 size $9 \times 5\frac{1}{2}$ $6\frac{1}{2} \times 4$

The Same

Another copy of the same gloss with a short prefatory note by the author's son Abdallah al Labib who presented the work to Aurangzib (A H 1068-1118=A D 1659-1706)

The preface is defective at the beginning The work proper begins and ends as usual

Written in fair Indian Naskh, within double red ruled borders
The quotations from *Al-Mutawwal* are introduced by the word قوله
in red. Foll 99-108 should come after fol 112

Not dated, probably 18th century

No. 2173.

fol 168, lines 25, size $8\frac{3}{4} \times 4\frac{1}{2}$, $5\frac{1}{2} \times 2\frac{3}{4}$

مختصر المعاني

MUKH'T'AŞAR AL-MA'ÂNÎ.

A shorter commentary on *Talkhîs al-Miftâh* (see No 2153 above),
by Sa'daddîn Mas'ûd bin 'Umar at-Taftâzânî سعد الدين مسعود بن عمر
(d A H 791=A D. 1388, see Lib Cat, vol. x, No 500)

Beginning

بسم الله الرحمن الرحيم يا من شرح صدورنا لتلخيص البيان في ايجاز المعاني
و نور قلوبنا بلوامع البيان من مطالع المثاني الحمد *

In the preface the author makes mention of his elaborate and
exhaustive commentary known as *Al-Mutawwal* (see No 2155
above), from which he prepared the present concise one at the request
of some of his literary friends at Gajdawân (a village close to the
town of Bukhârâ) in A H 756=A D. 1355, and dedicated it to Sultân
Jalâladdîn Abu'l-Muzaffar Mahmûd Jânî Beg (A H 741-758=A D.
1340-1356) Cf Hâj Khal, vol II, p 404

For other copies see Berlin, Nos 7206-7, Leyden, Nos 307-8,
Munchen, No 863 Br Mus, Nos 555-6, India Office, Nos 877-85,
Paris, Nos 4381, 4398-4405, Escur, No 227, Hamîdiyyah, Nos
1241-5, Ayâ Sûfiyah, Nos 4401-7, Hûr Lailâ, No 393, Waliaddîn,
Nos 2844 6, Nûr 'Usmâniyah, Nos 4439 4461, Râmpûr, p 568,
Âsafiyah, p 156 See also Brock, vol 1, p 295

The work was edited and published by Lumsden, Calcutta, 1813
Since then it has been frequently printed and lithographed in India,
Egypt and Constantinople For printed editions, see Iktifâ' al-
Qunû', p 358

Written in old Arabian Naskh, with occasional vowel-points.
Foll 1-6, 22-28, 61-62, 67 and 151 are inserted by a later hand in
Nasta'liq

Slightly worm eaten and water stained

Not dated probably 15th century

The MS in A H 1236 belonged to the library of Prince Mirza Radiaddin Ali Bahadur as is evident from the following note on the title page —

بنا رنج نوردهم حمادى الاول داخل كتب حانه شاه زاده بلند

امد مرزا رضى الدى على بنادر گديد سنه ۱۲۳۶ هجرى *

Beneath the note is a seal bearing the name of Mirza Radiaddin Ali the son of Mirza Muhammad Muazzam Shah dated A H 1234 = A D 1818

No 2174

fol 223 lines 19 size 9½ × 6 7½ × 3½

The Same

An incomplete copy of the same work beginning as the above

The MS breaks off abruptly in the middle of the *Fasl* treating of poetical figures (علم البدع) The last words are as follows —

والمعاليه فى الدم كقولك وما ادرى *

Written in elegant Naskh The text is distinguished by a red line drawn over it

Not dated probably 16th century

A seal bearing the inscription ملك الحنه الدى نورب من عا نا مى كال is found on the title page

No 2175

fol 240 lines 25 size 8½ × 5½ 5 × 2½

The Same

Another copy of the same work beginning as usual

Written in Nasta'liq The text is distinguished by a red line drawn over it Fol 189 190 should come after fol 181

Dated Bagdad A H 1060 = A D 1649

Scribe سعد الدى

No. 2176.

foll. 155, lines 17, size 9×6 , 6×3

The Same

Another copy of the same work, beginning as usual

Written in Nasta'liq, with marginal and interlinear notes
Slightly worm-eaten

Not dated, probably 19th century

Fourteen fly-leaves at the beginning and two at the end contain
miscellaneous notes and extracts from various booksThe MS was presented to the library by Maulavi Sayyid
'Abdalmajid of Patna City

No. 2177.

foll 45, lines 19, size $8 \times 5\frac{1}{2}$, $5\frac{1}{2} \times 3\frac{3}{4}$

الحاشية على مختصر المعاني

AL-HÂSHIYAH 'ALÂ MUKH'T'ASAR AL-
MA'ÂNÎ.An old copy of a very useful gloss on the earlier portion of
Mukhtasar al-Ma'ânî (No 2173 above), extending to the end of the
first *Fann*By Nizâmaddîn 'Usmân, commonly called Maulânâzâdah al-
Khatâ'i نظام الدين عثمان السهرار مولانا زادة الخاٲائي He wrote, besides
the present work, glosses on *At-Mutawwâl* (see Hâj Khal, vol II, p
407), on *At-Talwîh fî Kashf Haqâ'iq at-Tanqîh* (see *ibid*, p 447), and
on *Sharh al-Miftâh* of As-Sayyid ash-Sharîf al-Jurjânî (see *ibid*, vol.
VI, p 25) He wrote also an annotation containing detailed notes
on the gloss of Taftâzânî on the *Kashshâf* of Az-Zamakhsharî (see
Lib Cat, vol XVIII, part II, No 1354) For a copy of the same
see Cairo, vol I, p 204 He died, according to Hâj Khal.,
vol II, p 407, in A.H. 901 = A.D. 1495

Beginning

بسمك اللهم على ما إعطينا من سوانح الدعم و بدائع الحكم و
إلهي على نبيك الهادي للعرب و العجم على وجه الكمل و اتم قوله

بسمك أدبر الحمد على السك لأن الحمد نعم العاصل العواصل
الح *

For other copies see India Office No 886 Berlin Nos 7208 9
Paris No 4408 Escur No 227 Nur Usmaniyyah Nos 4395-8
Wahaddin Nos 2765 6 Hur Laila Nos 376 7 Aya Sufiyah Nos
4378-4380 Hamidiyyah Nos 1222 3 Asafiyyah p 146

The work has been printed in Calcutta A H 1256 and litho
graphed in Lucknow A H 1292

Written in Arabian Naskh The quotations from the text are
introduced by the word قوله in red Foll 10-20 are in a later hand

Slightly worm eaten and water stained

Dated the 5th Sha ban A H 967 = A D 1559

Scribe محمد بن محمد بن الحلي السامعي

No 2178

fol 48 lines 21 size $11 \times 6\frac{3}{4}$ 6×3

The Same

Another copy of the same work beginning as the above

Written in Shikastah The quotations from the text are intro-
duced by the word قوله in red The correct order of the folios should
be 1-24 40 34-39 33 25 32 41-48

Dated A H 1056 = A D 1646

At the end is a note by a certain Hafiz Asgar Ali referring to
his purchase of the MS in A H 1217 = A D 1802

No 2179

fol 63 lines 17 size $8\frac{1}{2} \times 4\frac{3}{4}$ $5 \times 2\frac{1}{2}$

The Same

Another copy of the same work beginning as usual

The colophon reads thus —

قد وقع القراع من هذا المصحف الممنون المبركة ا
مختصر المعاني كانه ما لك عند الرحمن بن فتح محمد بن عبد الله بن
اللاهوزي يوم الأحد من شهر جمادى الثاني سنة ١٢٠٠ و عشرين من

عصر محیی الدین اور دکنیہ ، بادشاہ عاری می بادشاہ المبارک شاہ حبان
آباد *

Written in Nasta'liq, within red ruled borders The extracts
from the text are distinguished by the word **فولہ** in red

Dated A H 1096=A D 1684

Scribe **عبد الرحیم بن فتح محمد الاسوری**

No. 2180.

fol 28 lines 21, size $8\frac{1}{2} \times 6\frac{1}{4}$, $6\frac{1}{4} \times 3\frac{1}{4}$

The Same

An incomplete copy of the same work It corresponds with fol
1-32 of the preceding copy

Written in Arabian Naskh, within red ruled borders The
extracts from the text are distinguished by the word **فولہ** in red

Not dated, probably 18th century

No. 2181.

fol 92 lines 19, size $8\frac{1}{2} \times 4\frac{1}{4}$, $5\frac{1}{4} \times 2$

الحاشیة علی حاشیة مختصر المعانی

AL-HÂSHIYAH 'ALÂ HÂSHIYATI MUKH'I'ASAR AL-MA'ÂNÎ.

An annotation containing critical notes on the gloss of Al-
Khatâ'i (see No 2177 above)

By Mîrzâjân Habîballâh ash-Shîrâzî **میرزا جان حبیب الله السیرازی**
(d A H 994=A D 1585, see Lib. Cat, vol x, No 608)

Beginning

الحمد لله الذي حل حمدة عن مصابيح فصحاء دوع الإنسان و دل
باصباح اعلمی البلاعة فی آیاته علی اعمار كل سورة من العرفان
..... اما بعد فبقول العفیر الى الله الممان - بی - الله
السیرازی **میرزا جان بلعه الله اوصی ما یتمناه الخ ***

For other copies see Wahaddīn No 2805 and Aṣaḥiyah p 148
The colophon reads thus —

مدوّع القراع من سويد هدية الكاشفة الدفعة الايعة للطبعة النبل
الـ و كاشفه مررا حل
من الشمر المنبرك رمضان المبارك سنة ثمانى و الف سنة من الهجرة
المعدسة و سبعة عشر سنة من حلوس الا منر الكندر العادل العارى فى بلدة
دا الخلافة ساه جهل انا صا الله عن العبد و العباد بعد اصعب العباد
باف اودام الطائفة الراحى الى حمة الله العلاء محمد ناز الحسنى رجا
ان يدفع به يدفع به لعدة *

According to this the MS was transcribed by Muhammad Yar Khan Chishtī a nobleman of the time of the emperor Aurangzib (11 π 1068-1118=A D 1659 1706) see Beale's Oriental Biographical Dictionary p 273

Written in fair Nasta'liq The quotations from Al Khata'is gloss are introduced by the word قوله in red The correct order of the folios should be 1 20 16-19 10-15 21-69 2-9 70-92

Dated Wednesday the 30th Ramadan 11 π 1086=A D 1670

No 2182

foli 67 lines 21 size 8x4 6x3

The Same

Another copy of the same work The first folio is wanting
The MS opens abruptly thus —

الطبيب المعصومين قوله لان الحمد نعم العصال و القواصل و السكر
يخص بالاحتر فان كما ان الحمد اعم باعتبار المعاني و بعضى ذلك
انما الحمد كذلك السكر اعم باعتبار المود و ذلك بعضى انما السكر و
القرن الح *

Written in Nasta'liq The extracts from Al Khata'is gloss are introduced by the word قوله in red

Dated A H 1093 = A D 1681

Scribe سيه الدين محمد بن حناط

No. 2183.

fol 44, lines 23, size $8\frac{1}{4} \times 5\frac{1}{2}$, $6\frac{1}{4} \times 3\frac{1}{4}$

الحاشية على حاشية مختصر المعاني

AL-HÂSHIYAH 'ALÂ HÂSHIYA'I MUKH'I'ASAR AL-MA'ÂNI.

An annotation on the gloss of Al-Khatâ'i (see No 2177 above).

By Najmaddîn 'Abdallâh bin Shihâbaddîn Husam al-Yazdî بحم الدين عدد الله بن شهاب الدين الحسن اليردي, the teacher of Bahâ'-addîn Muhammad bin al-Husam al-'Âmulî (d. A H 1030 = A D 1620). The author of *Khulâsat al-Aṣar*, vol III, p 40, describes him as an accomplished scholar belonging to the Shī'ah sect. He wrote, besides the present work, a gloss on *Tahdīb al-Mantiq*, a work on logic by Taftâzânî (see *Kashf al-Hujub*, fol 47^b) an annotation containing critical notes on the gloss on *Tahdīb al-Mantiq* of Dawwânî (see *ibid*, fol 48^a), a gloss on *Al-Mutawwal* of Taftâzânî (see *ibid*, fol 51^b), a work entitled *Sharh al-'Ujûlâh* (see *ibid*, fol 91^a), and a gloss on *Mukhtasar al-Ma'ânî* of Taftâzânî (for a copy see Ayâ Sûfiyah, No 438). He died at Isfahân, A H 1015 = A D 1606. See *Khulâsat al-Asar*, vol III, p 40, and Brock, vol II, p 215. See also *Kashf al-Hujub*, fol 91^a, where his death is mentioned wrongly as occurring in A H 1069 = A D 1658.

Beginning

الحمد لمن حلّى الانسان و علمه التبيان و السكر لمن علمه ددائع

المعاني و روائع التبيان *

According to *Kashf al-Hujub*, fol 48^a, and Hâj Khal, vol II, p 408, the work was completed at the Madrasah Mansûriyah in Shîrâz, A H 962 = A D 1554. The same date of composition is found in the colophon of the present copy, but in that of the copy noticed below it appears to be A H 972 = A D 1564.

For other copies see Berlin, No 7210, München, No 684, Walîaddîn, No 2785, Ayâ Sûfiyah, No 4382, Râmpûr, p 560.

Written in fair Naskh within double red and blue ruled borders
The extracts from the gloss of Al Khata 1 are introduced by the word دولة in red

Not dated probably 17th century

Scribe الحسن المعروف محمد بن يوسف بن الحسن

The title page contains a seal bearing the inscription
لسان السلطان محمود الدولة منسى محمد صفر على خان صادر dated A H 1277 = A D 1860 For a similar inscription see No 1996 above

No 2184

fol 35 lines 24 size $11\frac{1}{4} \times 6\frac{1}{4}$ $7\frac{1}{4} \times 4\frac{1}{4}$

The Same

Another copy of the same work beginning as the above

The colophon reads thus —

و قد انقضى الفراغ من تعليق ما رُسعه المجلد مع نورع الدال
سبب الحال لانه الحق الى عفو به الابدى عند الله بن شعاب الدين
التركي في سابع عشر من ذي الحجة ابدى و بن وسعمانه بدار
الملك سدرار
المدونه *

Written in Nasta'liq with numerous short lacunae fol 2^a
contains a large gap Fol 2^b is blank

Not dated probably 18th century

Scribe نصر الله [بن] سيد جعفر [بن] سيد حواجه احمد

No 2185

fol 489 lines 25 size $8\frac{1}{4} \times 6\frac{1}{4}$ $6\frac{1}{4} \times 2$

الحاشية على مختصر المعاني

AL-HĀSHIYAH 'ALĀ MUKHTASAR AL-
MA'ĀNĪ

A very useful and detailed gloss on *Mukhtasar al Ma'ānī* of
Taftazani (No 2173 above) by Muhammad bin Muhammad Arāfah

ad-Dasûqî محمد بن محمد عرفة الدسوقي He wrote several works and died in A H 1230 = A D 1814 See Iktifâ' al-Qunû', pp 150, 169, 307 and 358

Complete in two separate volumes

Vol I

Beginning

الحمد لله العلى الاعلى موحد الاسماء بعد وفائها وله المجد
الاسمى و بعد ويعول العدد العدر المصطر لاجسان ربه العدير
محمد بن محمد عرفة الدسوقي نظر الله بعدن لطفه اله وعرفه له ولوالديه
هذه فوائد شريعة و تعيداد لطيفه على شرح العلامة سعد
المله والدين التعتازالى لتلخيص المفتاح او تطعتها من تعارير مسائخدا
المحققين السح *

The work was completed, as stated in Nûr 'Usmânîyah, No 4401, in A H 1210 = A D 1795

For other copies see Ayâ Sûfiyah, Nos 4422-3, and Nûr 'Usmânîyah, Nos 4401-2

The work has been printed in Cairo, A H 1301

No 2186.

fol 518, lines and size same as above.

The Same

Vol II

The second volume of the same work, beginning with the rubric
العصل والوصل

Both volumes are written by one and the same scribe, in elegant Arabian Naskh The quotations from the text are introduced by the word وله in red ink

Dated A H 1226 = A D 1810

Scribe هلال بن محمد بن هلال

The MS once belonged to a certain Muhammad Wuhaib bin Muhammad Âfindî bin 'Alî Big, whose seal and signature are found at the end

No 2187

foli 110 lines 19 size 10×6½ 7½×4

عُقُودُ الدَّرَرِ فِي حُلِّ أَسْبَابِ الْمَطُولِ رَ الْمُحْصَرِ

‘UQŪD AD-DURAR FĪ HALLĪ ABYĀT
AL-MUTAWWAL WA’L-MUKHTASAR

A commentary on the verses quoted in the two commentaries of Taftazani viz *Ash Sharh al Mutawwal* (No 2155 above) and *Mukhtasar al Ma‘ani* (No 2173 above) on the *Talkhis al Miftah* No 2153 above

By Husain bin Shihabaddin Husayn bin Jandar Aḥi Shamī al Amulī حسن بن سبّاح الدین حسن بن حاندار السامی العاملي He was an illustrious poet and the author of several works. He wrote besides the present work a commentary on the *Nahj al Balaghah* of Ash Sharif al Murtada (d 1136 = 1044) a treatise on theology entitled *Hidayat al Abrar* an abridgment of the *Kitab al Agani* of Abul Faraj al Isfahani (d 1136 = 1066) and two versified works entitled *Kanaz al Laal* and *As Salasil Wal Aghlal*. He travelled much in the pursuit of learning and died on Monday the 20th Safar 1076 = 1663. See *Khulasat al Asar* vol II p 90, and *Sulafat al Asr* fol 182^b

Beginning —

بَا مِمَّنْ أَطْلَعَ فِي سَمَاءِ بَدَلٍ بَدِيعِ الدَّاعَةِ أَهْلَهُ الْمَعَانِي وَفِي دَلَالِ
الْإِعْجَالِ نَاسًا الدَّلَاعَةِ مِنْ أَسْبَابِ الْمَعَانِي أَلَمْ *

The author states in the preface that finding no commentary had ever been written on the verses quoted in *Al Mutawwal* of At Taftazani he was induced to write the present work which also contains comments on the verses quoted in *Al Mukhtasar* of Taftazani (see No 2173 above) and in the gloss on *Al Mutawwal* by As Sayyid ash Sharif al Jurjani (see No 2162 above)

It is stated at the end that the total number of the verses elucidated in the present work is 611 of which 598 occur in *Al Mutawwal* (see No 2155 above) and the rest in *Al Mukhtasar* and in the gloss on *Al Mutawwal*

For other copies see Rampur p 566 and Buhar Lib Cat vol II No 405

The work has been lithographed in Teheran A H 1260

The verses are introduced by the word *قال* and are written in Naskh. The commentary on each verse begins with the word *اول*

Written in Nasta'liq Slightly worm-eaten
 Dated the 2nd Sha'bân, A H. 1183=A D 1769
 Scribe مصر شاه على.

No. 2188.

fol 143, lines 15, size $9\frac{3}{4} \times 6\frac{3}{4}$, $6\frac{1}{4} \times 3\frac{1}{2}$.

The Same.

Another copy of the same work, beginning as the above.
 Written in fair Nasta'liq
 Not dated, probably 18th century.

No. 2189.

fol 392, lines 25, size 10×7 , $6\frac{1}{2} \times 4$.

الاطول

AL-A'1'WAL.

A commentary on *Talkhîs al-Miftâh* of Qazwîni (see No 2153 above). By 'Isâmaddîn Ibrâhîm bin Muhammad bin 'Arabshâh al-Isfarâ'îni عصام الدين ابراهيم بن محمد بن عربشاه الاسفرائيني (d A.H. 911=A D 1537, see Lib Cat, vol xv, No 982)

Beginning

الحمد لله على كل حال كما يستوعب ، مرأيا الاوصال
 و بعد فنقول المعتبر الى الله العلى ابراهيم بن محمد بن
 عرساه الاسفرائيني ان اوصل ما يتمسك به في تحصيل الكمال و امدل
 ما يتمد الى بدل حبر الآمال و اعز ما يعتصم به للترقى الى ذروة الجلال
 مول على انظر الى ما قال الح *

For other copies see Waliaddîn, Nos 2739-40, Hûr Lailâ, No 388, Hamîdiyyah, No 1215 Yenî, No. 1019, Râmpûr, p 559.

The work has been printed in two volumes, Constantinople, A H. 1284

Written in Nasta'liq, within red and blue ruled borders.
 Slightly worm-eaten and water-stained

Not dated probably 17th century

The title page contains several illegible seals and *Arddidah*

No 2190

fol 286 lines 20 size $9\frac{1}{2} \times 7\frac{1}{4}$ $6\frac{1}{2} \times 4\frac{1}{4}$

The Same

A defective and incomplete copy of the same work beginning abruptly with the following words —

متركة السائل لا يسدعى سبى الملوح بل يسدعى ان يكون معه
ما يجعله في عرصة التردد يكون الحذر مستعدا وكون الامم منما
بالسوء او الكذب وكانه حص بعدم الملوح بالذكر لكثرة وقوعه الخ *

The MS breaks off abruptly in the middle of فصل من الحاشية في
حس الانباء و البصا و الانباء It corresponds with fol 17^a-390^b of
the preceding copy

Written in fair Naskh within gold black and blue ruled borders
Slightly worm eaten and water stained

Not dated probably 16th century

Fol 1^a and the last folio contain besides the seals of Fakhraddin
Ahmad Khan and Muzaffar Husain bin Masihaddawlah the seals of
Sulaimanjah (A H 1243-1253=A D 1827-1837) Muhammad Ali
Shah (A H 1253-1258=A D 1837-1842) and Amjad Ali Shah (A H
1258-1263=A D 1842-1847) rulers of Oudh The last folio also
contains several *Arddidah* the earliest of which is dated A H 1069=
A D 1658

No 2191

fol 28 lines 15 size $7\frac{1}{2} \times 5$ $5\frac{1}{2} \times 3$

(Two separate works bound together)

fol 1-3

I

ملخص في الامم

* MULAKHHAS AT-TALKHIS

The first three folios of an anonymous abridgment of the last
two chapters of *Talkhis al Miftah* of Qazwini (No 2153 above)

Beginning

الحمد لك يا ذا الجود و المجد و العلى الفرد الاحد الحمد العلى
 الاعلى اما بعد وهذه مختصرة حاوية بمايجب ، احتواؤه
 فى علم البيان و الديع و دلخمتها من تلخيص المفتاح و سمتها ملخص
 التلخيص الح *

A copy of the work is noticed in Râmpûr, p 569

fol 4-28

II

شرح ديباجة السرح المطول

SHARḤU DÎBÂJA'I' ASH-SHARḤ AL-MUTAWWAL.

An anonymous tract containing explanatory notes on the introduction to the *Mutawwal* of At-Taftâzânî (No 2155 above).

Incomplete at the beginning. Only the first folio seems to be wanting The tract begins abruptly thus

و ما نعم منها من الا سرار و الحقائق فيها انا اشرع فيه الآن فائلا ما
 يوفيقى الا بالله عليه التوكل و به التوسل فال برد الله مصجعه بسم الله
 الرحمن الرحيم لما كان السروح و التفسير مملوءة من تفسير و تعديرة
 و وجه الالتداء به ما اعجبنى ان اذكرها فى هذا المختصر فاقصر
 على ذكر لفظه و شرح ما بعده فيقول الحمد مرفوع اللفظ على الابتدائية
 و حدة لله الح *

The tract was completed on the 20th Shawwâl, A H 1074=A D 1663, as stated in the following colophon

هذا آخر ما اردنا ايرادا فى شرح ديباجة شرح التفتازانى على
 تلخيص القسم الذال ، من المفتاح الحمد لله على الا تمام انه و لى
 الافصال و الاعام وقد اتفق الفراغ منه فى الربع الاحمر من ليله العسرين
 من شهر شوال حتم نا لخبر و الافال لسنة اربع و سبعين بعد الاله
 من الهجرة النبوية *

Written in fair Nashih Slightly worm eaten Dated A H 1077
 =A D 1666

No 2192

fol 341 lines 29 size 11×5½ 8½×3½

معاهد النسخ في شرح سوائد البلخس

MA'ÂHID AT-TANSÎS FÎ SHARH SHAWÂHID AT-TALKHÎS

A commentary on the verses quoted in the *Talkhîs al-Misfah* of Al Qizwîni (No 2153 above) by Zainaddin Abdarraḥim bin Abdarraḥman bin Ahmad al Abbasi al Qihiri بن الدس عبدالرحمن بن عبد الرحمن بن أحمد العباسي القاهري

Beginning —

الحمد لله الذي جعل العمل مغناج العلوم و مدك معاني
 المدطور و المعنوم *

The author was born in A H 873=A D 1468 at Cairo where he was brought up and educated under the direct care of his father. The author of *Ash Shaqa iq an Nu maniyah* vol 1 p 159 describes him as a great scholar deeply versed in tradition history philology and several other branches of Arabic literature. He visited Constantinople in the time of Sultan Bayazid II (A H 886-918=A D 1481-1512) of the Ottoman dynasty to whom he dedicated his commentary on *Al Jam' as Sahih* of Imam Bukhari (d A H 256=A D 869). The Sultan granted him a handsome reward and offered him the post of professor of Hadis in the Madrasah which he had founded in Constantinople but our author refused to accept the post and returned to Egypt. When the Mamluk dynasty of Egypt came to an end and the country was annexed to the Ottoman empire he again went to Constantinople where he settled permanently and received a daily allowance of fifty dirhams from the reigning Sultan. He died at Constantinople in A H 963=A D 1555. See *Ash Shaqa iq an Nu maniyah* vol 1 p 459 *Taj at Tabaqat* vol x fol 216^b and *Dustur al 'Ilm* fol 90^b.

The author states in the preface that finding that no commentary had ever been written on the verses quoted in the *Talkhîs* of Al

Qazwîni, he was moved to write the present one. He states further that his Shāikh, Jalāladdīn As-Suyūṭī (A H 911=A D 1505), had commenced a similar work, but had left it incomplete.

The scope of the work is described in the following passage:

وسلك فيه مباح الاختصار و مدرج الاقتصاد و درج علم
 انكر تلك السوائد العروضة و وضع في كل شاهد مدعا مايداسه من
 بطائرة الادبية و ذكر ترحمة وائله الا ما لم اطلع عليه بعد التقاس في
 كتب الادب و التكرى و الاستعناء في الطلب و مرجه فيه الحد
 بالهرل *

The author proceeds to say that when he visited Constantinople for the second time, in the reign of Sultān Sulaimān (A H 926-974=A D. 1519-1566), he presented a copy of the work to Qādī'l-Qudāt Mawlānā Sa'dī, who much appreciated it.

It is stated in the colophon that the work was completed at Cairo in A.H. 901=A D. 1495 and that the author's fair copy was finished on Wednesday, the 22nd Ramadān, A H 934=A D 1527.

The present copy does not contain the name of Abu'l-Baqā' Muhammad bin Yahyā bin al-Jī'ān, to whom, according to Hāj. Khal, vol II, p. 411, the work was dedicated.

For other copies see Leyden, No 315, Berlin, Nos 7224-5, Paris, No 4416, Bodl, vol I, No 1198, Brill, No 212, Kûprilî-zâdah, Nos 1432-3, Cairo, vol IV, pp 153, 325, Yenî, Nos 1033-5. See also Brock, vol I, p. 296.

The work has been twice printed, viz, in Bûlâq, A H 1274, and in Cairo, A H 1316.

Written in fair Naskh. Two fly-leaves at the beginning contain a table of the contents of the work.

Not dated, probably 17th century.

The first fly-leaf contains, besides the signature of a certain Abu'l-Qāsim Muhammad bin Hāshim al-Mūsawī, a note by Muhammad bin Ahmad al-Ustawānī, referring to his purchase of the MS in A H 1071=A D 1660. This Al-Ustawānī was born in A H. 1024=A D 1615. He held several distinguished posts in the government of Damascus, and died in A H 1077=A D 1666. See Khuḷāsat al-Asar, vol III, p. 339.

The seals of Sulaimānjāh (A H 1243-1253=A D 1827-1837), Amjad 'Alī Shāh (A H 1258-1263=A D 1842-1847) and Wājid 'Alī

Shah (A H 1263-1273=A D 1847-1857) rulers of Oudh are found on the last folio

The title page contains besides the seal of Amjad 'Alī Shah and the signatures of several former owners of the MS a seal bearing the inscription بر اعدای دین سد مظفر حسن dated A H 1277=A D 1860

No 2193

foli 291 lines 18 size $10\frac{1}{4} \times 6\frac{1}{2}$ $7 \times 3\frac{3}{4}$

العرائد شرح العوائد

AL-FARĀ'ID SHARH AL-FAWĀ'ID

A very popular and useful commentary on the abridgment of *Miftah al Ulum* (No 2142 above) made by Abdarraḥman al Ijī (d A H 756=A D 1355) For a copy of the abridgment see Berlin No 7252 By Mulla Mahmud bin Muhammad al Faruqī al Jawnfurī العاروفی المعروف ملا محمود بن محمد an Indian philosopher and author of considerable repute who belonged to a learned family of Jaunpur He completed his studies at the age of seventeen under his grand father Shah Muhammad and Shaikh Muhammad Fadil (d A H 1062=A D 1651) a great scholar of his native city He wrote several works and died in A H 1062=A D 1651 See *Subhat al Marjan*, fol 61^a *Hada'iq al Hanafiyah* p 413 and Brock vol II p 420

Beginning —

اوضح كلمة بعينه بها الكلام و اطلع كلام بعينه المعام اسم من ذكره
مصباح الظلم و حمد من شكره مصباح النعم والحمد *

The preface includes a dedication to Shahjahan (A H 1037-1068=A D 1627-1657)

Three copies of the work are noticed in Rampur p 567

A gloss on the present commentary by Shamsul Ulama Sa'adat Husam was published in Calcutta For a copy of the same see Handlist of printed books (No 538)

Written in fair Nasta'liq with quotations from the text in red

Dated A H 1262=A D 1846

No. 2194.

الممثل السائر في ان. ب. الكانه. والسامر

An excellent and very old copy of *Al-Masal as-Sâ'ir*, a well-known work on the art of literary composition in prose and verse, with copious examples quoted from the writings of the author and others, complete in two separate volumes

A H 558=A D 1162 at Jazîratu Ibn 'Umar where he passed his early youth In A H 579=A D 1183 he accompanied his father and two brothers, Majdaddîn Mubârak (*d* A H 606=A D 1209) and Abu'l-Hasan 'Alî (*d* A H 630=A D 1232), to Mawşîl, where he continued his studies He soon became known as a great scholar, deeply versed in grammar, philology and rhetoric In A H 587=A D. 1191 he proceeded to the court of Sultân Salâhaddîn (A H 561-589=A D 1168-1193), who received him with marks of respect and favour, and gave him the post of secretary to his prime minister, Al-Qâdî Fâdîl (*d* A H 596=A D 1199) The same year, after a few months, he entered the service of Al-Malik al-Afdal, the son of the Sultân Al-Malik al-Afdal, having acquired the kingdom of Damascus on the death of his father, Salâhaddîn, appointed Diyâ'addîn his prime minister When Damascus was taken by Al-Malik al-'Âdil (A H 592-615=A D 1195-1218) from his nephew Al-Malik al-Afdal, the people resolved to put Diyâ'addîn to death, as he had incurred their enmity, but his friends effected his escape by locking him up in a trunk and carrying him secretly out of the city He then joined his master at Sarkhad and afterwards accompanied him to Egypt, where Afdal was appointed to act as the *Nâ'ib* of his nephew, Al-Malik al-Mansûr Al-Malik al-'Âdil proceeded to Egypt and took the country from Al-Afdal, but granted him in exchange the government of Ash-Sharqîyah After a short delay, Diyâ'addîn joined his master, Al-Afdal, at Sumâsât, and

remained with him till the month of *Dul Qadah* A H 607 = A D 1210 Afterwards he was attached to the service of Al Malīk az Zahīr Gāzī (A H 582-613 = A D 1186-1216) the ruler of Aleppo but he soon left him and returned to Mawsil* where he settled permanently and was employed by Nasīraddīn Mahmūd (A H 616-631 = A D 1219-1233) the ruler of the place as his secretary The contemporary biographical writer Ibn K̄hallikan whose father had been an intimate friend of our author gives a detailed account of his life and mentions the present work in the list of his compositions with great praise He died on Monday the 29th Rabi II A H 637 = A D 1239 at Bagdad where he was deputed by the ruler of Mawsil as his envoy to the court of Al Mustansir billah (A H 623-640 = A D 1226-1242) See Ibn K̄hallikan (De Slane's translation) vol iii pp 541-548 Mir at al Janān fol 401^b *Dustur al Ilām* fol 12 *Tabaqat* by Al Isnawī fol 24^b and Brock vol i p 297

Vol I

Beginning —

سأل الله ان يبلغ بنا من الحمد ما هو اهله و ان يعلمنا من العلم
ما يعصر عنه مربه الدطن و فصله
من علم النبل لتألف النظم و الدر بمدرله اصول القعه لاستيعاب ادله
الاحكام الح *

The whole work is divided into a *Muqaddimah* and two *Maqalah*. Each of the two *Maqalah* is subdivided into two *Qism*. The second *Qism* of *Maqalah* ii deals with the various figures of speech in thirty *Naw*. The present volume ends with the second *Naw* dealing with comparisons and metaphor

For a full description of the contents of the work see Wien No 233 For other copies see Br Mus No 1054 Br Mus Suppl No 982 Paris No 4421 Escur Nos 214 262 507 Kuprılızadah No 1367 Nur Uşmanıvāh Nos 4166 7 Yeni No 993 Aya Sufiyah No 4237

The work has been printed in Bulaq A H 1282

It would appear from the colophon quoted below that the present valuable copy dated the 9th Muharram A H 679 = A D 1280 was transcribed by a certain Alī bin Muzaffar al Wasīṭī from one written within the lifetime of the author by Taqīaddīn Aḍīq bin Abī Bakr bin Alī al Wasīṭī better known as Ibn Kulāib an

Nahwî, a disciple of Muwaffaqaddîn 'Abdalgâfir bin Muhammad al-Fuwâtî (who flourished in the earlier part of the 7th century of the Hijrah)

تم الجزء الاول من كتاب المثل السائر في ادب الكتبة ، و الساعر على
يدى افعر عماد الله و احوحهم الى رحمة و رضوانه على من مظفر بن الععل
لتسع لئال مصين من المحرم سنة تسع و سعين و ستمائة . . .
من نسخة بخط السبع العاصل اوحد زمانه . . . تعي الدين
عقب من ابي بكر بن على الو اسطى المعروف ، نا بن كلب ، الدكوى
بور الله ضريحه و صورة ما كتبه عدد الفراغ هذا و واقع
الفراع منه لخمسة صورة لئلة حله ، من شعبان سنة ثمان و عشرين و
ستمائة *

Written on thick creamy paper in beautiful Naskh, with vowel-points.

The title-page contains several obliterated seals and signatures of former owners of the MS

No. 2195.

fol 112, lines and size same as above.

The Same.

Vol II.

The second volume of the same work, beginning with the third *Naw'* of the second *Qism* of *Maqâlah* 11

Written by the same 'Alî bin Muzaffar al-Wâsitî. Foll 90 and 100 should come after foll 98 and 89, respectively

Dated Wâsit, the 13th Rabî' II, A H 679 = A D 1280

No 2196

foli 157 lines 17 size 10×7 7×4½

الجامع الكبير

AL-JÂMI' AL-KABÎR

A very old and valuable copy of a rare work on the art of literary composition in prose and verse dealing with the important points omitted in other works on the subject but unfortunately it is defective at the end. It is designated by the scribe of the MS on the title page as follows —

الجامع الكبير في صناعة المنظوم من الكلام والمنثور لا من الشعر
الحرى *

The author is not named in the text and is only designated on the title page by his surname Ibn al Asir al Jazari. There were three scholars known by the surname of Ibn al Asir al Jazari all of whom were sons of the same father and authors of great distinction. Their full names are as follows —

1 Majdaddin Abu Sa'adat Mubarak the well known traditionist who died in A H 606 = A D 1209. See Ibn Khallikan (De Slane's translation) vol II p 561.

2 Abul Hasan Ali Ibn al Asir al Jazari the author of *At Tarikh al Kamil* who died in A H 630 = A D 1232. See *ibid* vol II p 288.

3 Diya addin Nasrallah Ibn al Asir al Jazari the author of *Al Masal as Sa'ir* (No 2194 above).

The MS is an old one written in the lifetime of Ibn an Nuhhas (d A H 698 = A D 1298 see p 201 below). This fact and the fact that the handwriting of the note contained on the title page is the same as that of the MS suggest that the work is by one of the three Ibn al Asir noted above. There is nothing to show that it is by Majdaddin Ibn al Asir.

Haj Khal vol II p 571 says that the work is by Abul Hasan Ali Ibn al Asir al Jazari while Broel vol I p 207 on the authority of Cairo vol VII p 654 ascribes the authorship to Diya addin Nasrallah Ibn al Asir al Jazari. The fact that the latter a specialist of his age in rhetoric composed a work on the subject (see Nos 2194 2195) and that the work deals with omitted points gives us reason to prefer the statement of Broel.

Beginning

الحمد لله مبدئى العلم اولا و آخره مسدى الآلاء باطنا و ظاهرا

البحر *

In the preface the author states that he studied a large number of books on rhetoric, including the compositions of Abu'l-Hasan 'Alî bin 'Îsâ ar-Rummânî (*d.* A. H. 384=A.D. 994), Abu'l-Qâsim al-Hasan bin Bîshr al-Âmidî (*d.* A. H. 371=A.D. 981), Abû 'Usman al-Jâhîz (*d.* A. H. 255=A.D. 869), Qudâmah bin Ja'far al-Kâtib (*d.* A. H. 310=A.D. 922), Abû Hîlâl al-'Askarî (*d.* A. H. 395=A.D. 1004), Abu'l-'Alâ Muhammad bin Gânîm al-Gânîmî and Abû Muhammad 'Abdallâh [bin Muhammad] bin Sinân al-Khafâjî (*d.* A. H. 466=A.D. 1073). Afterwards he read the holy Qurân as a rhetorical work, and discovered that it contained many kinds of figurative speeches not dealt with in those books. This moved him to write the present work. The latest author quoted in the present work is Jawâliqî (*d.* A. H. 539=A.D. 1144), see fol. 27^b where it runs thus ذكره السمع ابو منصور الحوالقى فى كتابه. It is divided into two *Qutb*, each being subdivided into two *Fann*. Each *Fann* is again divided into several *Bâb*.

Contents

- Fol 4^a الباب الاول من العن الاول من القطب الاول فى آلات
التأله *
- Fol 12^b الباب الثانى من العن الاول من القطب الاول فى ادوات
التأله *
- Fol 14^b الباب الثالث من العن الاول من القطب الاول فى الطريق
الى صناعة النظم والتأ *
- Fol 15^b الباب الرابع من العن الاول من القطب الاول فى الحقيقة
والبحار *
- Fol 18^b العن الباقى فى الكلام على الالفاظ والمعانى ويعصل
الكلام المتصور على المنظوم وهو ثلاثة الانواع +
- Fol 18^b الباب الاول [من العن الثانى من القطب الاول] فى
الالفاظ المعروفة والمركبة *

- Fol 38^a الباب الثاني من الفن الثاني من ١١ باب الاول في الكلام على المعاني *
- Fol 41 الباب الثالث من الفن الثاني من القطب الاول في تفصيل الكلام المنثور على المنظوم *
- Fol 43^a القطب الثاني في الاسماء الخاصة و منه فنان الفن الاول في العصا و الدلاء *
- Fol 47^b الفن الثاني من القطب الثاني في ذكر اصناف البنات و انصافاتها و هو ما بان الباب الاول في الصناعة المعنوية و م الى تسعة و عشرين نوعا *
- Fol 47^b النوع الاول في الاستعارة *
- Fol 53 النوع الثاني في ١١ *
- Fol 57^b النوع الثالث في سخافة العربيه *
- Fol 65^b النوع الرابع في الانحار *
- Fol 80^b النوع الخامس في الاطباء *
- Fol 84^b النوع السادس في توكيد الصنم المنفصل بالمتصل *
- Fol 87 النوع السابع في الكناه و التعريض *
- Fol 94^b النوع الثامن في ١١ ال العام في النفي و النحس في الالباب *
- Fol 9٥^b النوع التاسع في ١١ ر بعد الانعام *
- Fol 97^b النوع العاشر في ١١ المصدرى *
- Fol 98^b النوع الحادي عشر في التقديم و التأخير *
- Fol 100^b النوع الثاني عشر في عطف المظفر على صنوره و الافصاح في عدة *
- Fol 101^b النوع الثالث عشر في ١١ و الا ١١ *
- Fol 10٥^b النوع الرابع عشر في المنادى و الاستباحاب *
- Fol 108 النوع الخامس عشر في قوة اللفظ لقوة المعنى *
- Fol 111^b النوع السادس عشر في حذلق المحاليف *
- Fol 112 النوع السابع عشر في الاستفهام *

- Fol. 113^b النوع الثامن فى الحروف العاطفة و الحارة *
- Fol 115^b النوع التاسع عشر فى التكرير *
- Fol 120^a النوع العشرون فى تناسب المعانى من المقابلة و التقسيم و التفسير *
- Fol 128^a النوع الحادى و العشرون فى الحركات بالجملة العجلة و الحركات بالجملة الاسمية *
- Fol 129^a النوع الثانى و العشرون فى لام التأكد *
- Fol 129^b النوع الثالث و العشرون فى الاقتصاد و الادوار و التعريط *
- Fol 131^b النوع الرابع و العشرون فى المعاطلة *
- Fol 132^b النوع الخامس و العشرون فى التمهيد *
- Fol 133^b النوع السادس و العشرون فى الاستدراج *
- Fol 135^b النوع السابع و العشرون فى الارصاد *
- Fol 137^b النوع الثامن و العشرون فى التوشيح *
- Fol 138^a النوع التاسع و العشرون فى الاحد و السرفة *
- Fol 142^b الباب الثانى من الفن الثانى من القاموس الثانى فى الصناعة اللغوية و ينقسم الى سبعة انواع -
- Fol 142^b النوع الاول فى السجع والاردواح *
- Fol 145^a النوع الثانى فى التختيس *
- Fol 149^a النوع الثالث فى الترميز *

The MS breaks off abruptly in the middle of the third *Naw*, of the second *Bâb* of the second *Fann* of *Qutb* II with the following words

وليس ، حراسان التى كان خالد * به ا اسد اذ كان سيعا اميرها ،
 وكديته طريقه ، وداك ، فيما انه ذكر يمدح خالد بن عبد الله و يهجو
 اسدا وكان اسد ولدها بعد خالد و كانه قال و ليس ، حراسان بالبلدة التى
 كان خالد بها سيعا اذ كان اسد اميرها و على هذا التقدير معنى كان
 الداية صمغ السان و الكدير ، والجملة بعدها حذر عذبا وقد ... *

The only other copy of the work is noticed in Cairo vol vii p 654

Written in elegant Naskh with vowel points

Not dated probably 13th century

The margins of foll 59^b 70 72 72^b 150^v 151^a 154^b and 157^a contain extracts from a gloss on the present work by Baha addin Abu Abdallah Muhammad bin Ibrahim Ibn an Nuhhas al Halabi a grammarian of great talent who died in A H 698=A D 1298. The words في الله after the name of Baha addin suggest that the extracts were written within his lifetime

It appears from a note on the title page that the MS once belonged to San'a Library founded by Al Mutawalil alallah Isma'il (A H 1054-1087=A D 1644-1676) the Imam of San'a

No 2197

foll 210 lines 19-21 size 5½ × 6½ 5½ × 7½

اساح الاساح

ÎDÂH AL-ÎDÂH

A commentary on *Al Idah* a work of Jalaluddin of Qazwin (d A H 731=A D 1330 see No 2153 above) 1 or a copy of the text see Goth No 2786

The commentator who does not reveal his name in the text is Jamaladdin Muhammad bin Muhammad al Aqsara جمال الدين محمد بن محمد الاقصراني. He traces his descent from Imam Ishaqaddin ar Razi (A H 606=A D 1209). He held the post of a professor in the Madrasat as Silsilah at Qaraman and wrote besides the present work a gloss on the *Kashshaf* of Az Zamakhshari (d A H 538=A D 1143) and a commentary on *Al Mufa* a compendium of medicine abridged from the Qanun of Avicenna by Ala addin Ali bin Hazm al Qarshi commonly called Ibn an Nafis (d A H 687=A D 1288). As Sayyid ash Sharif al Jurjani (d A H 816=A D 1413) having heard of his eloquence and learning made a journey to Qaraman to study under him but he reached there when he was dead and was being carried to burial. The precise date of his death is not known. Haj Khalif (vol i p 609) suggests that he died about A H 800=A D 1397. For further particulars of his life see Ash Shaqa'iq an Numaniyah vol i p 20

Beginning

الحمد لله على نواله والصلوة على سيدنا محمد وآله اله *

Perceiving many students of rhetoric in need of a commentary on *Al-Îdâh* of Al-Qazwîni, the author wrote the present treatise, explaining the difficult passages of that work, and confuting the criticisms made on Al-Qazwîni in the commentaries on his other work on rhetoric, entitled *Talkhîs al-Miftâh* (see No 2153 above)

The text is divided like the *Talkhîs al-Miftâh*, into three *Fann*, viz, (i) من المعاني, (ii) من البيان, and (iii) من الدبيع. The last *Fann* ends with a section on poetical plagiarism

The MS is slightly incomplete at the end. It breaks off abruptly with the following words

و منه ان يكون معنى النادى اشمل من معنى الاول كقول -
 اذا عسى عليك بدو تتمم
 وحده الناس كلهم عصا
 ان كلهم تابعون لدى تميم و قول ابى نواس لئس . .

For other copies see Paris, No 4385, Escur, No 258, Cairo, vol iv, p 123, Nûr 'Usmânîyah, No 4433, and Kûprîlîzâdah, No 1423

Written in Nasta'liq. The original text is included in the commentary, and distinguished by a red line drawn over it. Slightly water-stained

Not dated, probably 17th century

Three fly-leaves at the end contain miscellaneous notes and extracts from other books

No. 2198.

fol 194, lines 15, size $6\frac{1}{2} \times 5\frac{1}{4}$, $5\frac{1}{2} \times 3\frac{3}{4}$

شرح ابنا "، الابصاح

SHARHU ABYÂT' AL-ÎDÂH.

An anonymous commentary on the verses quoted in *Al-Îdâh* of Al-Qazwîni, the text of the preceding commentary

Beginning —

الحمد لله المؤيد بحسن يومه البادى بادل الطمأنينة الى طريقه

البحر *

Cf Haj Ikhlaṣ vol 1 p 510

The author states in the preface that finding that no commentary had ever been written on the verses quoted in *Al Idah* of Al Qazwini he had long proposed to compose one but had hesitated to take up such a difficult task until he was induced by some of his friends to carry it out

The main headings contained in the work are as follows —

Fol 2 ^a	شرح اتياب	با مقدمه الكتاب
Fol 6	شرح اتياب النوى	في القول في احوال الاسماء الحشرية
Fol 9 ^b	شرح اتياب النوى	تصنيفا القول في المسند البه
Fol 33 ^b	شرح اتياب	في القول في ال
Fol 38 ^b	شرح اتياب	في القول في احوال
Fol 42	شرح اتياب	في القول في القصر
Fol 43 ^b	شرح اتياب	في القول في الانشاء
Fol 43 ^b	شرح اتياب	تصنيفا القول في الفصل والوصل
Fol 54 ^a	شرح اتياب	تصنيفا القول في الانبعاث والاطباء والمساواة
Fol 66 ^b	شرح اتياب	تصنيفا القول في ال
Fol 94 ^b	شرح اتياب	في القول في ال والمعارف
Fol 111 ^b	شرح اتياب	في القول في الكناه
Fol 116 ^b	شرح اتياب	في القول في القالب وهو علم التدبوع
Fol 188 ^b	شرح اتياب	تصنيفا القول في الانباء والاحاس

For other copies see Nur Uṣṣamāniyah No 4430 Aya Sufiyah No 4387 and Cairo vol iv p 138

Written in fair Arabian Naskh. Fols 1-60 and 181-194 were supplied by Muhammad Saḥih b. Jawhar in 1162 = A.D. 1748 while the rest was evidently written before A.H. 985 = A.D. 1577

Fol 171^b contains a seal bearing the inscription *المستعصم في الله* dated A.H. 985 = A.D. 1577

For a full description of the contents of the work see Berlin No 7200 For other copies see Paris No 4422 Br Mus Nos 558 1692 Escur No 217 Nur Usmaniyyah No 4378 Cairo vol iv p 149 See also Brock vol ii p 64

Written in Arabian Nashḥ with some marginal notes Slightly worm eaten Foll 103^b and 231^a are blank

Not dated probably 15th century

The title page is covered with the seals of former owners of the MS including Shahjahan (A H 1037-1068=A D 1627-1657) and Aurangzib (A H 1068-1118=A D 1659-1706) Emperors of Delhi An inscription of لسان السلطان معمر الدوله منسى صدر عليک بها is also found on the title page For the same inscription see No 1996 above

No 2200

foli 160 lines 21 size 8½×4½ 6½×3

شرح عقود الحمان

SHARH 'UQÛD AL-JUMÂN

A commentary by Jalaladdin Abdarraḥman bin Abi Bakr bin Muhammad bin Abi Bakr as Suyuṭī حلال الدين عبد الرحمن بن ابى بكر بن محمد بن ابى بكر السوطى (d A H 911=A D 1500 see Lib Cat vol v part 1 No 123) on his own metrical treatise on rhetoric entitled *Uqûd al Juman*

Beginning —

الحمد لله المنة عن المماثلة و التسمية و اشهادان لاله الا الله وحده
لا شريك له شهادة مما بين فى العبرة
فهذا يعلى ا ه ليدفع به فى حل ارجوزى النى و ط ا فى علم
المعابى و النى و ا عقود الحمان *

The first lines of the text run thus —

قال اله ر عائد الر ح * الحمد لله على النى
و اصل الصلاة و السلام * على النى ا ح * الا نام

و هذه ارجورتى مثل الجمان * ضمنتها علم المعانى و البيان
لخصت فيها ما حوى التلخيص مع * صم رباداب كامث ال الله ح

In the preface the author tells us that he first composed a metrical version of *Talkhîs al-Miftâh* (see No. 2153 above) with the title '*Uqûd al-Jumân*'. Later, at the request of his pupils, he wrote the present commentary on the same '*Uqûd al-Jumân*'

The text was completed on the last day of Jumâdâ II, A H. 872 = A D. 1468, as stated in the following lines at the end

و تم هذا العظم بتدبير ر الاد د * سلج - ماضى الدانى فى يوم الاحد
من عام بدتن و سعدن التى * د د د ان ماء ه للبحر

The commentary was completed, as stated in Cairo, vol iv, p 140, on Sunday, the 5th Rabî' I, A H 875 = A D 1470

For other copies see Escur., Nos 218, 247, Alger, No 211, Cairo, vol iv, p 140, Âsafiyah, p 150, and Râmpûr, p 565 See also Brock, vol i, p 296, Hâj Khal, vol ii, p 413

The work has been printed in Cairo, A H 1302

Written in elegant Arabian Naskh The text and the commentary are distinguished by the letters ص and س, respectively

Dated Wednesday, the 18th Du'l-Hijjah, A H 1006 = A D 1597.

• Scribe. • عدد القادر بن محمد المصرى البصارى

No. 2201.

fol 183, lines 21, size $8\frac{1}{2} \times 5$, $6 \times 2\frac{1}{2}$

عجالة البيان فى شرح الميزان

'UJÂLA'Î AL-BAYÂN FÎ SHARH AL-MÎZÂN.

A commentary on *Mîzân al-Adab*, a treatise on grammar and rhetoric, of 'Isâmaddîn al-Isfarâ'inî By Aṭ-Tâshkandî

Beginning

• بحمد الله بحمد اسمائه و صلى على سيد انبيائه و على آله و
اوليائه اما بعد وهذه عذله العنان فى شرح الميزان لاسياد الاديب
الاريد ، الليد ، عصام الدين عامله المعدن بقضاه المنين الح *

The commentator's name which does not appear in the MS is given by Haj Khal vol vi p 281 Al Fadl Muhammad At Tashkhandi الطاشكندى was a disciple of Isamaddin al Isfarahini (d A H 944 = A D 1537) He lived about the close of the 10th century of the Hijrah See Brock vol ii p 410

The work is divided into a *Muqaddimah* and five *Bab* as follows —

Fol 2 ^a	* مقدمة
Fol 3 ^b	* باب الصرف
Fol 50	* باب النحو
Fol 125 ^a	* باب المعاني
Fol 157 ^b	* باب النبال
Fol 175 ^b	* باب التدبّع

For other copies see Berlin Nos 6779 80 Hamidiyah No 1240 Wahiaddin No 3017 and Nur Usmaniyyah No 4615

The work has been printed in Egypt A H 1282

Written in fair Nasta'liq within gold and black ruled borders Each quotation from the text is distinguished by a red line drawn over it

Dated A H 1148 = A D 1735

No 2202

fol 112 lines 23 size 8 × 5½ 5¾ × 4

مصنع السمع

MANH AS-SAMI'

The commentary of Abdarraḥman bin Ahmad al Humaidi upon his own Bad'iyyah (a poem illustrating poetical figures) entitled صنع التدبّع السمع

Beginning —

قال مولانا الشيخ الامام العلامة ،
العبر الكاف من دمه الراحي رحمه ربه رام هذه الحروف تافه

الأيدي عدد الرحمن بن أحمد الحمدي الحمد لله الذي حذر بديان بديع
 صفته اللذات و الأفهام و تعالى ان ددرك ، معاني دانه العلمة تفكر او
 استعمال السج *

The author, Al-Humaidî, who traces his descent from Abû Bakr 'Abdallâh bin az-Zubair al-Humaidî (*d* A H 219=A D 834), a great traditionist and a companion of Imâm Shâfi'î (*d* A H 204=A D 819), was born in Egypt. His contemporary biographical writer, Al-Khafâjî, describes him as an illustrious poet and a skilled physician. He died on the 17th Muharram, A H 1005=A D 1596. See *Khulâsat al-Asar*, vol. II, p. 376, *Raihanat al-Alabbâ'*, fol. 183^a, Brock, vol. II, p. 272.

The author tells us in the preface that, after reading the *Badî'yyah* of Safiaddin Ibn Sarâyâ al-Hillî (*d* A H 752=A D 1351), he composed a similar poem in order to surpass his predecessor. Afterwards he began to write upon it a full and exhaustive commentary, entitled *Fath al-Badî'*, but, before completing it, he wrote the present concise one at the request of his friends. At the end he prays that God may help him to complete his exhaustive commentary as he helped him to finish the present concise one.

The poem was completed in A H 992=A D 1584, while the commentary was finished a year later, viz., in A H 993=A D 1585.

For other copies see Berlin, No. 7380, Leyden, No. 338, Paris, No. 3238, and Escur, Nos. 354, 421-3.

Written in Arabian Naskh, the quotations from the text being in red. Foll. 12^b and 13^a contain large gaps, marked with the word *ساقى*.

Not dated, probably 17th century.

At the end is a note, apparently in the same hand as the text, stating that the MS. was collated with the original in A H 1097=A D 1685.

The title-page is covered with the seals and signatures of former owners of the MS.

No 2203

foli 139 lines 9 size 10×6 6½×3½

مدح السان

BADĪ' AL-BAYĀN

A treatise on rhetoric

The author's name and the time in which he flourished cannot be traced. The following authorities are frequently quoted —

- 1 Muhammad bin Umar az Zamakhshari (d. A. H. 538 = A. D. 1143)
- 2 Imam Fakhraddin ar Razi (d. A. H. 606 = A. D. 1209)
- 3 Yusuf bin Abi Bakr as Sakhaki (d. A. H. 626 = A. D. 1228)
- 4 Usman bin Umar Ibn al Hajib (d. A. H. 646 = A. D. 1248)
- 5 Jalaladdin Muhammad bin Abdarrahan al Qazwini (d. A. H. 739 = A. D. 1338)

The MS. is defective at the beginning lacking the first seven folios. It opens abruptly thus —

ان الحكم في انجلاؤه بلغ الى ان لم يبق مطبوعه حمانه بحو انا يوسف
في جواب ا ادك لائب يوسف *

The work is divided into three *Qism* the first two of which are subdivided into several *Bab*. Each *Bab* is again divided into several *Fasl*. A few *Fasl* from the beginning of the first *Bab* of *Qism* (1) are wanting.

Contents —

- | | |
|---------------------|--|
| Fol 11 ^b | فصل في العصور وعدمه * |
| Fol 16 ^b | فصل في الـ هـ و البحار العفلس دون الـ هـ و البحار * |
| | اللغوين الناس * |
| Fol 19 ^b | باب ما يعتبر في الفاظ الكلام من العوارض المناسبة للمعالم * |
| Fol 19 ^b | فصل في المنعرج من الـ هـ و الباء البعدهم والتأخير * |
| Fol 24 ^b | فصل في التعريف لهـ و اب التعريف والتكرار * |
| Fol 30 | فصل في الالفاظ و التفسير و ما فيها من الفصل
و التردد * |

- Fol 37^a فصل في السدوف و الذكر و اعتباراته، المرعية في الاعمار *
- Fol. 42^a فصل في دواعي التواضع وما فيها من اللطائف *
- Fol 45^a فصل في صير العسل وما فيها من هبات العسل *
- Fol 45^b فصل في احراء الكلام على اسلوب واحد و الالتفات
و اخراجه على الاصل و التعيير بالقد، و صورة
من التعييرات *
- Fol. 56^a فصل في ما يناسب هبات الادكياء و ما يلائم ان يؤتى به
في جواب الاعبياء *
- Fol 57^b باب في احوال من الكلام و ما يحترى منه من الاحكام *
- Fol 57^b فصل في الحر و ما يلدق به ان يذكر *
- Fol. 59^a فصل في الاعتبارات الراححة الي الاشياء و ما للاحوال
العلقة به من الافشاء *
- Fol 65^a فصل في العسل و الوصل و ما في كل منهما من العسل *
- Fol 65^b فصل [في] العذقعة خلاف المقصود *
- Fol 69^a فصل في الحق من ترك الواو و اثباتها في السوء
الحالية بالفصل و الوصل +
- Fol 71^a باب في ذكر كميات الكلام و تعلق كل منها باقتضاء المقام *
- Fol 71^b فصل في كمية الكميات و بيان ما يتعلق بها من الكيفيات *
- Fol 73^a فصل فيما اردنا ايراد الآن للاستحار لما وعدنا من امثلة المساواة
و الاطبات *
- Fol 74^a فصل في افهام الاطبات و ما ذكره في هذا الباب *
- Fol 80^a القسم الثاني من مقاصد الكتاب عام و هو شعبه من عام
المعاني يسمى بعلم البيان *
- Fol. 80^b الباب الاول من ابواب هذا الفن باب التشبيه *
- Fol 81^a فصل - طرفة *
- Fol. 83^a فصل - وجه التشبيه *

- Fol 87^b فصل لم يدق سى من اا * عبر منس الا ادواته *
- Fol 90^a فصل وعرضه بعول عالنا الى اا * *
- Fol 92^b باب بيان انواع الا بحار المعار وما منه من سراط الحوار *
- Fol 92^b فصل اا - ا * *
- Fol 93^a فصل المعار *
- Fol 99^a فصل وقد يتجنب المصرح بها *
- Fol 100^a فصل و - ا برعانه جهاب حسن اا * *
- Fol 101 فصل والعرض الذى يكون داعنا اا كلام الى التكلم بالمعار *
- Fol 101^b باب الكناية *
- Fol 102^a فصل - هى اما كناية عن صفة او عن موصوف بما يذكر او اضافة فالاولى نوعان *
- Fol 103 فصل والغرض فيها التحرر عن المصرح *
- فصل والمعار المرسل و الا سجعارة و الكناية من نحو التعريض *
- Fol 104 القسم الثالث علم الدبع *

Written in Naskh with copious marginal and interlinear notes
It appears from the original pagination of the folios that foll 10
and 15 should come in their proper order they have been misplaced
in binding after foll 14 and 9 respectively

Not dated probably 17th century

No 2204

fol 42 lines 19 size $9\frac{1}{2} \times 6$ $7\frac{3}{4} \times 3\frac{3}{4}$

باب المسد

BAYÂN AL-BINYAH

A commentary by Ja far bin Abdalkarim Mirân bin Ya qub al
Buwaikani يعقوب البويكاني on his own
treatise on rhetoric entitled *Binyat al Bayan*

Beginning

الحمد لله الذى اعطانا المعادى و البنان
 اما بعد وهذه ما سمعته مددة البنان و ما ذكرت من شرحه و بيان الدية اعلم
 ان المعرد و الكلام و المتكلم توصو ، بالعصا *
 ان المعرد و الكلام و المتكلم توصو ، بالعصا *

Nothing is known of the author's life, or of his precise date
 The latest authority quoted (on fol 37^a) is As-Sayyid Ash-Sharîf al-Jurjânî (d. A. H. 816 = A. D. 1413)

The work is divided into eight *Bâb* as follows -

I. Fol 3 ^a .	الباب الاول فى بيان احوال الاسناد *
II Fol 4 ^b .	الباب الثانى احوال العلماء *
III. Fol 10 ^b .	الباب الثالث احوال العلماء *
IV Fol 12 ^a .	الباب الرابع احوال متعلقات العمل *
V. Fol. 14 ^a .	الباب الخامس القصر *
VI Fol. 16 ^b .	الباب السادس الاشياء *
VII. Fol 19 ^a .	الباب السابع العمل و الوصل *
VIII. Fol 21 ^a .	الباب الثامن الاحوال و الامانات *

The colophon reads thus

تمت الرسالة المسمى ببيان الدية للعلامة الحجة الفهامة حرم
 مخدوم جعفر بن عبد الكريم الشيرازى بمدران بن يعقوب الديكافى و قدس الله
 سرهم اجمعين *

No other copy of the work is known.

Written in fair *Naskh*. The commentary includes the whole text, distinguished by a red line drawn over it.

Not dated, probably 16th century.

Fol 42^b contains two Persian poems in praise of the Prophet.
 The first begins thus

لى خاى ، عرسى مددى فرشى
 كه بود درد و غمش ما يه شادى و خوشى

The second begins as follows

اى درد را افتاب بوجه حسن سدوى * فرص و مرمر معجز حسن تو گشت شوى

The title page contains besides a note by a certain Awlad Husain referring to his purchase of the MS a seal bearing the following verse of the Qur an —

ذلك الله الذي نور من عادادنا من كان بعدا *

No 2205

fol 278 lines 21 size $8\frac{1}{2} \times 6\frac{1}{2}$ $6\frac{1}{2} \times 3\frac{3}{4}$

نفاحات الارهاق على سمات الاسكار

NAFAHÂT AL-AZHÂR 'ALÂ NASAMÂT AL-ASHÂR

The commentary of Abdalgani bin Ismail bin Ahmad bin Ibrahim an Nabulusi (d. 1143 = A.D. 1730 see Lib Cat vol x No 578) upon his own *Badi'iyah* (a poem illustrating poetical figures) entitled *سمات الاسكار في مدح النبي المختار*

Beginning —

الحمد لله بدع الا نجاد و الانعام الذي ادام بدراعه وصله استغلال

عذوب الانعام و الاحسان الخ *

In the preface the author mentions four *Badi'iyahs* by the following authors —

1 Ash Shaikh Abdal aziz al Hilî (d. A.H. 750 = A.D. 1349)

2 Izzaddin Ali bin al Husain al Mawṣilî (d. A.H. 789 = A.D. 1387)

3 Taqiaddin Abu Bakr Ibn Hujjah al Hamawî (d. A.H. 837 = A.D. 1433)

4 Aṣḥab al Ba'unîyah (who flourished in the earlier part of the 10th century of the Hijrah)

He then states that after reading these poems and the commentaries on them he composed a similar poem in order to surpass his predecessors. He afterwards wrote upon it the present commentary illustrating each figure by corresponding lines of previous *Badi'iyahs* and by copious examples from the whole range of Arabic poetry

The poem was completed in A H. 1075=A D. 1664.

The commentary was finished, as stated by the author at the end, in A H 1076=A D 1665.

On foll * 275^b-278^b is another poem by the same author, enumerating the poetical figures which his *Badî'iyah* illustrates. The first line of this poem reads thus

يا حسن مطلع من اهوى ندى سلم ٠ براعة السوق في استهلالاتها المي

It was completed in A H 1077=A D 1666. The corresponding line of this poem is also written in the margin before each line of the *Badî'iyah*.

For other copies see Berlin, Nos 7385-6, *Nûr 'Uṣmâniyah*, No 3997, *Âsafîyah*, p 160. See also Brock, vol II, p 348.

The work has been printed in *Bûlâq*, A H 1299.

The present copy, dated A H 1132=A D 1719, was transcribed by 'Abdalbâqî bin 'Abdalkaîm ad-Dasûqî in the author's lifetime.

Written in Arabian Naskh, within red ruled borders. The entire text of the *Badî'iyah* is included in the commentary, and is written in red.

A table of contents is prefixed to the work.

Three fly-leaves at the beginning and two at the end contain miscellaneous notes and extracts from various books.

No. 2206. .

foll 52, lines 25, size $9\frac{1}{4} \times 6\frac{1}{2}$, $6\frac{1}{2} \times 4\frac{1}{4}$

الحاشية على الرسالة البائية

AL-ḤĀSHIYAH 'ALA'R-RISÂLA'I' AL-BAYÂNÎYAH.

An anonymous gloss on *Ar-Risâlat al-Bayânîyah*, the treatise on metaphor and similes of As-Sabbân. For a copy of the text see Cairo, vol IV, p 136.

Beginning —

الحمد لله رب العالمين و الصلوة على خير الناس اجمعين
آل و الصحبة و التابعين بسم الله الم ابدأ بالاسماء ابداء بالكاتب
العرب و اساسا بعبه الكتب السماوية و عملا بالاحاديث القدسية *

The author of the text whose full name is Abul Irfan Muhammad bin Ali as Sabban was born in Egypt It is stated in the present work on fol 9 that he was called As Sabban after his father who was a soap merchant He wrote several works and died in Jumada I A H 1206=A D 1791 See Brock vol u p 288 and Iktifa al Qunu p 476

It is stated in the colophon that the gloss is by the author of the text but internal evidence shows that the author of the gloss is a distinct person who flourished long after the author of the text The latest authority quoted is Hasan al Attar who died in A H 1250=A D 1834 The text was completed as stated in a copy noticed in Cairo vol iv p 136 in A H 1182=A D 1768 Hence we cannot accept the statement contained in the colophon that the present gloss was composed in A H 1155=A D 1742

A gloss on the text of As Sabban by Muhammad bin Ahmad bin Muhammad Alish (d A H 1299=A D 1882) has been lithographed in Cairo A H 1281 Another gloss on the same text by Ash Shaikh Makhluf bin Muhammad al Badawi (who flourished in the 13th century of the Hijrah) has been printed in the Wahbiyah Press , Cairo A H 1285

Written in Arabian Naskh with short lacunæ

Dated Monday the 27th Jumada II A H 1275=A D 1858

Scribe حسن النامى السامعى مدقعا بالبحرى منسأ

No 2207

fol 6 lines 15 size $6\frac{3}{4} \times 4\frac{1}{4}$ $4\frac{3}{4} \times 2\frac{1}{4}$

الرساله فى بحصن الخواص والمراتب

AR-RISÂLATU FÎ TAHQÎQ AL-KHAWASS WA'L-MAZAYÂ

An anonymous tract explaining the terms الخواص (qualities) and المراتب (excellencies) used by Shaikh Abdalqahir al Jurjani (d A H 471=A D 1078) and others in their books on rhetoric

Beginning

الحمد لوليه والصلوة على نبيه و بعد بعده رسالة رتدناها في
تحقيق الخواص و المرايا و بيان العرف بينهما النج *

The latest authority quoted is As-Sayyid ash-Sharîf al-Jurjânî
(d A H. 816=A D 1413)

Written in Nasta'liq

Not dated, probably 19th century.

PROSODY.

No. 2208.

fol. 21, lines 21, size $7\frac{1}{4} \times 5\frac{1}{4}$, $5 \times 3\frac{1}{2}$

الفطاس في العروض

AL-QUS'Î'ÂS FI'L-'ARÛD.

A treatise on prosody, by Abu'l-Qâsim Mahmûd bin 'Umar az-Zamakhsharî أبو القاسم محمود بن عمر الزمخشري (d A H 538=A D. 1143, see Lib Cat, vol xviii, part II, No 1339).

Beginning

قال السيج الامام الاحل الراهد حار الله العلامة اسأل الله الذي عدل
موازين وسطه و عاير مكائيل ودمه و وسطه و دعا في كتابه بالويل على
المطعمين في الكدل النج *

The treatise begins with a *Fasl* dealing with the definition of poetry and the varieties of metre.

For other copies see Berlin, No 7111, and Leyden, No 267.
For commentaries see Brock, vol 1, p 291, and Hâj Khal., vol. iv, p. 514.

Written in Arabian Naskh.

Not dated, probably 15th century.

No 2209

foll 39 lines 14 size 10×6 7×3½

The Same

Another copy of the same work beginning as above

The MS dated A H 1245=A D 1829 was transcribed for a certain Muhammad Hasan Asyuni from a copy belonging to Mawlana Muhammad Rafi Sanhali and written by Wajihaddin bin Isa bin Adam bin Muhammad as Siddiqi one of the authors of the *Fatawa Alamgiri* (see Lib Cat vol XIX part II No 1789) at Lahore in A H 1057=A D 1647 The said Wajihaddin transcribed it from a copy dated A H 697 as appears from the following note at the end —

مالکہ العبدہ الحنفیہ محمد حسن اسدونی اسکنہ من نسخہ فاضل
العصر والآوان صاحب الکدل و المدراس ماهر علوم العلی و العلی مولانا
محمد رفیع سہلی و کان فی آخرها ہدۃ العنارۃ نم فی ۲۴ من رحب
سنة ۱۰۵۷ حرۃ اصعب عناد اللہ وحید الدین بن عسی بن آدم بن محمد
الصدیقی فی بلدہ لاہور من نسخہ کتبہ بالاسیاب عند النمام
نم انسخہ فی الثانی عشر من رحب سنة سبع و تسعين و ستمائہ فی
محکمہ نفس بغداد من حشد اسکنہ فی مدۃ عشرين يوما و السنہ
من الهجرة کان ۱۲۴۵ و من جلوس اکبر شاه ۲۴ *

The above note is followed by another which begins thus
عنارہ منقول عند ارد مولانا وحید الدین رئیس علماء فتاوی عالمگیری الخ
It is stated therein that the marginal notes contained in the
present copy were made by the aforesaid Wajihaddin in the 21st
year of the reign of Shāh-jahan (A H 1037-1068=A D 1627-1657) ,
and were transcribed from those in his own writing

Written in fair Nasta'liq within gold red and blue ruled
borders

No. 2210.

foll 3, lines 17, size $9 \times 6\frac{1}{4}$, $7 \times 3\frac{1}{4}$

عروض الاندلسى

'ARŪD AL-ANDALUSĪ.

A tract on prosody, by Abū 'Abdallāh Muhammad, commonly called Abu'l-Jaish al-Ansārī al-Andalusī, أبو عبد الله محمد المعروف بابي الجيوش الانصارى الاندلسى. He died, according to Brock, vol. 1, p 310, in A H 626=A.D 1228

Beginning

احمد الله وأبوكل عليه وأصلى على نبيه محمد صلى الله عليه وعلى آله واصحابه وسلم تسليما قال العنبر الى الله ابو عبد الله محمد المعروف بابي الجيوش الا تبارى الاندلسى وصر في هذا المختار ان اذكر علل الا عاينى الاربع *

For other copies see Berlin, No 7141, and Goth, Nos 359-60.
For commentaries see Hâj Khal, vol 1v, pp 200-1

The tract has been printed in Constantinople, A H 1262.

Written in fair Nasta'liq, with interlinear and marginal notes.

Not dated, probably 18th century

No. 2211.

foll 40, lines 17, size 7×4 , $4\frac{1}{4} \times 2\frac{1}{2}$

شرح عروض الاندلسى

SHĀRĤ 'ARŪD AL-ANDALUSĪ.

A commentary on the preceding tract, by Ash-Shaikh 'Abd al-muhsin al-Qaysarī الشيخ عبد المحسن القيسرى.

Beginning

الحمد لله على ان وصى سلامه الطبع على نوع الانسان و اصمر في طي صدورهم صروب الازمان .
و بعد فائدة

كلمات لا يهتكها الا العبدى الذى فى طبعه طبع معصنه فى سرح
مسكبات المكنصر فى علم العروس المنسوب الى الامام العاقل الكامل
ابى عبد الله محمد المعروف بابى الحسن الا بصاى الاندلسى جعل
الله منراى عمله بعدلا الح

The author Al Qasari whom Tashkürizadah Ash Shaqariq an Numaniyah vol 1 p 12 calls Al Mawla Muhsin instead of Abdalmuhsin flourished in the time of Sultan Orkhan (A H 726-761=A D 1325-1359) After receiving his early education from Al Mawla Majdaddin al Qasari our author travelled to Syria where he completed his studies in Tafsir and Hadis under several eminent scholars He wrote besides the present work a versified work on jurisprudence and a metrical treatise on the law of inheritance The precise date of his death is not known

The author states in the preface that he wrote this work at the instance of Amir Sulaiman Bel the son of Amir Tashkhan Bek

There is a short notice of the work in Haj Khal vol iv p 201 where it is described as the best of the commentaries ever written on Al Andalus's text

For other copies see Berlin Nos 7143 4 Goth No 361 Escur Nos 410 1 and Cairo vol vii p 274 See also Brock vol 1 p 310

Written in fair Naskh The text and the commentary are distinguished by the words *قال* and *اقر* respectively both in red

Not dated probably 17th century

No 2212

fol 43 lines 19 size 7×5¹ 5×4

سرح العصدة الحرجة

SHARH AL-QASĪDAT AL-KHAZRAJĪYAH

A commentary on *Al Qasidat Al Khazrajyah* a versified work on metre and rhyme by Diya addin Abu Muhammad Abdallah bin Muhammad al Khazraj al Maliki al Andalusī (d A H 626=A D 1228)

The MS is imperfect at the beginning, and it does not contain either title or author's name, but its concluding lines agree with those of a copy of As-Sabtî's commentary on *Al-Qasîdat al-Khazrajîyah*, noticed in Berlin, No 7114. The author, whose full name is Ash-Sharîf Abû 'Abdallâh Muhammad bin Ahmad bin Muhammad bin Ahmad bin 'Abdallâh al-Hasanî as-Sabtî السريفة أبو عبد الله محمد بن أحمد بن محمد بن أحمد بن عبد الله الحسنى السبتي, was born in A H 697=A D 1297. He received his early education from his father, and then studied under Abû 'Abdallâh Ibn Hânî and Al-Hâfiz Abû 'Abdallâh Ibn Rushaid (who died in A H 721=A D 1321, see *Dustûr al-I'âm*, fol 55^a). After completing his studies in several branches of Arabic literature, he was given a high post in the court of the king of Granada, and was soon promoted to that of a Qâdî in Granada. As-Suyûtî, in the *Bugyat al-Wu'ât*, fol 12^b, describes him as a man of vast learning, deeply versed in grammar and rhetoric. He wrote, besides the present work, a commentary on the *Maqsûrah* of Ibn Hâzîm (see Hâj Khal, vol vi, p 92), a commentary on *Al-Badî'*, a treatise on grammar by Ibn al-Asîr al-Jazarî (*d* A H 606=A D 1209), and a commentary on *Tashîl* of Ibn al-Malik (*d* A H 672=A D 1273), entitled *Taqyîd al-Jalîl*. He died at Granada in A H 760=A D 1358. See *Bugyat al-Wu'ât*, fol 12^b, and *Tâj at-Tabaqât*, vol viii, fol 182^b.

The MS opens abruptly thus -

و ابدى عشر من الاسباب الخفيفة يندى من اول وقد معاعيلن

منخرج لك وزن الهرج معاعيلن معاعيلن معاعيلن الح *

For other copies see Berlin, Nos. 7114-5. Goth, No 363, Leyden, No 280, Paris, No 4446, Alger, Nos. 87, 235, Cairo, vol vii, p 284.

The text of Al-Khazrajî has been frequently printed in Cairo under the title الرامزة الساجية في عام العروس والقاسم. For printed editions see *Ikûfâ'al-Qunû'*, p 260.

Written in Arabian Naskh. The quotations from the text are in red.

Dated the 5th Rabî' I, A H 889=A D 1484.

Scribe عبد القادر بن محمد العرياني

A fly-leaf at the end contains the first 16 verses of *Al-Maqsad al-Jalîl* (No 2215 below).

No 2213

fol 202 lines 13 size 10×6¹ 7×4

(A MS containing three separate works bound together)

fol 1-50

I

شرح رب البرية لسرح القصيدة المحروجة

FATHU RABB AL-BARĪYAH LISHARH AL-QASĪDAT AL-KHAZRAJĪYAH

Another commentary on the versified work on metre and rhyme of Al Khazraji (see No 2212) the author Zainaddin Abu Yahya Zakariyah bin Muhammad al Anṣarī ash Shāfiʿī أبو الحسن بن محمد الأنصاري الشافعي (d A H 926 = A D 1520 see Lab Cat vol xvii No 1298)

Beginning —

قال سعدنا و مولانا شعيم الاسلام وعدة الانام

الحمد لله الذي وضع علم العروض ليعرف به اوراق العلوم السبع *

Cf Haj Khal vol iv p 203

For other copies see Berlin Nos 7122 3 Coth Nos 364 5
Alger No 227 Cairo vol iv p 195 Rampur p 572 See also
Brock vol i p 312

The commentary has been printed along with the text in Cairo
A H 1303

fol 51-174

II

شرح القصيدة المحروجة

SHARH AL-QASĪDAT AL- KHAZRAJĪYAH

A third commentary on the text of Al Khazraji the author Shaikh Gulam Naqshband bin Shaikh Aṭaallah ash Shāfiʿī al Laknawī بن شعيم عطاء الله السقيني اللكنوي a man of great piety and vast learning who was a member of a learned family of Lucknow He received his early education from his father's pupil Mir Muhammad Shāfiʿī and then completed his studies under Shaikh Pīr Muhammad the foremost spiritual guide of Lucknow in his day After the death of the Shaikh our author

succeeded him as a spiritual guide. He was once called by Shâh 'Âlam Bahâdur Shâh (A H 1119-1124=A D 1707-1712) to his Darbâr, where he was received with every mark of favour and respect. He wrote, besides the present work, a commentary on the first quarter of the Qur'ân, entitled *Annûr al-Qur'ân*, a treatise entitled *Furqân al-Anwâr*, and a work on the unity of God, entitled *Al-Lâmi'at al-'Arshîyah*. He died at Lucknow on the last day of Rajab, A H 1126=A D 1714. See *Subhat al-Marjân*, fol 93, and *Hadâ'iq al-Hanafiyyah*, p 435.

Beginning

ان انقل شعريون بهيران الادهان واحده ، عروض يترجع الى عروض
البيان - من السماء رعبا و وضع الميران الح :

The author tells us in the preface that he wrote this commentary at the request of a friend who was reading with him the text of *Al-Khazrajî*.

The work was completed, as stated by the author at the end, on Monday, the 26th Ramadân, A H 1095=A. D 1683. The date of composition is indicated by the following chronogram

اوهى ل الخرز

Two copies of the work are noticed in Râmpûr, p. 572.

fol. 175-202

III.

تسهيل العروض الى علم العروض

'TASHÎL AL-'URÛD ILÂ 'ILM
AL-'ARÛD.

A concise but very useful work on prosody

The author, who does not reveal his name in the text, is Abdalmalik bin Jamâladdîn bin Sadraddîn bin 'Isâmaddîn al-Isfarâ'inî, commonly called Mullâ 'Ishâm بن جمال الدين بن إسماعيل بن صدر الدين بن إسماعيل (d. A H 1037=A D 1627), for some account of whom see No 2127 above.

Beginning

الحمد لله على اوصاله و الصلوة و السلام على سيدنا محمد و آله
و بعد فهذا مختصر جمعته ، فيه من العروض القواعد
... و سميته تسهيل العروض الى علم العروض الح *

Cf Haj Khal vol II p 290

For other copies see Berlin No 7140 München No 673

Cairo vol VII p 161

The MS was transcribed at Lucknow for Mirza Muhammad Rida whose poetical name was Barq

Written in fair Nasta liq

Dated Monday the 12th Ramadan A H 1253=A D 1837

Scribe سعد اسرف على (صوى)

The title page contains besides an illegible seal the seal of Wajid Ali Shah the last king of Oudh

No 2214

fol 68 lines 17 size $10\frac{1}{2} \times 6\frac{1}{2}$ $7 \times 4\frac{1}{2}$

شرح القاسم في الكرخة

SHARH AL-QASÎDAT AL-KHAZRAJÎYAH

Another copy of the commentary on Al Khazraji by Gulam Naqshband See No 2213/2 above

Written in Nasta liq within double red and blue ruled borders

Not dated probably 18th century

The title page contains a short biographical notice of the author extracted from Subhat al Marjan of Gulam Ali Azad Bilgarami,

No 2215

fol 20 lines 5 size 10×6 $7 \times 3\frac{1}{2}$

المقصد الخليل في علم الخليل

AL-MAQSAD AL-JALÎL FÎ 'ILM AL-KHALÎL

A versified treatise on metre and rhyme by Jamaladdin Abu Amr Usman bin Umar bin Abi Bakr commonly called Ibn al Hajib (جمال الدين بن ابي عمرو عثمان بن عمر بن ابي بكر السهري) (d A H 646=A D 1248 see Lib Cat vol XIX part 1 No 1541)

Beginning

الحمد لله ذي العرش المجيد على
 العالم من الناس فضلا حلالا

According to a note at the end the treatise contains altogether 177 verses, the first 157 dealing with metre and the rest with rhyme

For other copies see Leyden, No 273, Berlin, No 7126, Bodl, vol 1, No 1267, Cairo, vol iv, p 196 For commentaries see Hâj Khal, vol iv, p 199, and Brock, vol 1, p 305

The copy was transcribed at the instance of a certain Munshî Muhammad Hasan from a MS written by Mawlânâ Muhammad Rafi' Sanhâlî (see No 2209) in the 18th year of the reign of Muhammad Shâh (A H 1131-1161=A D 1719-1748)

Written in fair Nasta'liq with some interlinear and marginal notes

Not dated probably 18th century

The title-page contains a seal bearing the inscription لسان السامان
 محمد رد الدولة ماشى محمد صدر على حان صادر, dated A H 1277=A D 1860.

For a similar inscription see No 1996 above

No. 2216.

fol 11, lines 9, size $7\frac{1}{2} \times 5$, 5×3

The Same.

Another copy of the same work Imperfect at the beginning.
 The MS opens abruptly with the following lines

خمس مدل هل بعيله بك فل

و التود ابدان مجموع و فون علا

Written in fair Nasikh, with some marginal notes

Dated Tuesday, the 3rd Jumâdâ I, A H. 1010=A D 1601

Scribe سيد محمد بن سيد احمد بن سيد محمد الدين

No 2217

foll 166 lines 15 size $8\frac{1}{4} \times 4\frac{1}{4}$ $5\frac{1}{4} \times 2\frac{1}{4}$

بهاه الرا في شرح عرص ابن الحاجب

NIHÂYAT AR-RÂGIB FÎ SHARH 'ARÛD IBN AL-HÂJIB

A commentary on *Al Maqsad Al Jalil* (No 2215) by Jamaladdin Abu Muhammad Abdarrâhum bin al Hasan bin Ali al Isnawi ash Shafri حماد الدين ابو محمد عبد الرحمن بن الحسن بن علي الاسنوي الشافري (d A H 772=A D 1370 see Lib Cat vol xii No 773)

Beginning —

قال هـ في الامام العلامة
رحم العالمين و صلوة و سلامه على سيدنا محمد حاتم النبيين و على اله
و صحبه اجمعين و بعد قال القصيدة ا ا ا بالمعصود التحليل في علم
التحليل نظم الاسد حماد الدين ابى عم عثمان بن الحاجب رضى الله
اعنه في سلم العروص و العوامى على بحر ا ا من اصنع الصانف
و اندعهما الحج *

In the preface the author traces his Isnad (the chain of successive teachers) to the author of the text Ibn al Hajib through Yunus bin Ibrahim ad Dabusi (who was born in A H 635=A D 1237 see Ad Durar al Kamīnāh vol ii fol 351^b)

For other copies see Escur No 410 Cairo vol iv p 197 Rampur p 573 See also Brock vol i p 30 and Haj Khal vol iv p 199

Written in fair Naskh Slightly worm eaten

Not dated probably 17th century

No. 2218.

foll 101, lines 21, size $7\frac{1}{2} \times 4\frac{3}{4}$, $4\frac{3}{4} \times 3$

سقاء العلل و سقاء العلل

SHIFÂ'AL-'ALÎL WA SIQÂ'AL-GALÎL.

An anonymous commentary on *Al-Maqṣad al-Jalîl* (see No 2215 above)

The full title of the work, as given in the preface, is as follows

سقاء العلل و سقاء العلل شرح المعصد الجليل فى علم الخليل.

Beginning

الحمد لله الذى هدى العلماء الى العلوم بمواريدها
 و علم الخليل العروض بالعروض و اطلعه على العوائى
 او الضرب و العروض و بعد فان القصيدة العراء
 المسماة بالمعصد الجليل فى علم الخليل للسيد ابى عمرو
 عثمان بن الحاح ، شكر الله سعده و سقى فى الكسر من الخوض الكوبر
 السح *

The work begins with short biographical notices of the author of the text, Ibn al-Hâjib, and the father of prosody, Abû 'Abdarrahmân Khalîl bin Ahmad al-Farâhîdî (d. A. H. 175 = A. D. 791).

The work is divided into two parts. The first part, treating of metre, ends on fol 95^a with the following colophon

هذا آخر الدائرة الخامسة و نتممها تم شرح العروض و يسر الله
 تعالى و تبارك ، شرح علم القامة و ذلك فى يوم الاحد العاشر من شهر
 جمادى الاولى لسنة اربع و بلدين و تسعمائة *

According to this the first part was completed on Sunday, the 10th Jumâdâ I, A. H. 934 = A. D. 1527. The second part, treating of rhyme, was completed, as stated at the end, on Friday, the 14th Jumâdâ II, A. H. 934 = A. D. 1527.

No other copy of the work is known.

Written in fair Naskh Slightly worm eaten and water stained
Not dated probably 17th century

A seal bearing the name of a certain Abul Makarim dated
A H 1297=A D 1879 is found on fol 1^b

No 2219

fol 9 lines 21 size $9\frac{1}{2} \times 6\frac{1}{2}$ $6\frac{1}{4} \times 4$

الكافي في علمي العروس والعواصي

AL-KÂFÎ FÎ 'ILMAI AL-'ARUD
WA'L-QAWÂFÎ

A treatise on metre and rhyme by Abul Abbas Ahmad bin
Abbad bin Shu'ayb al Qina i al Qahirî ash Shafi i commonly called
Al Khawwas السامعي القافري الشافعي
السهر بالعواص

Beginning —

الحمد لله على الانعام و السكره على الالهام و الصلوة والسلام على
سيدنا محمد خير الانام و على اله و ع و السادة الاعلام و بعد فهذا
تأليف كافي في علمي العروس والعواصي و الله الموفق و عليه التوكل
الح *

The author Al Khawwas was born at Qina a town in Egypt
In A H 806=A D 1403 he went to Cairo where he studied in Al
Jamî al Azhar and made himself master of several branches of
Arabic literature The author of Al Qabas al Hawi vol 1 fol 39^a
describes him as a man of piety and great learning He died at
Cairo in A H 858=A D 1454 See Al Qabas al Hawi vol 1 fol 39
and Brock vol II p 27

The work is divided into a *Muqaddimah* two *Bab* and a
Khatimah as follows —

Muqaddimah Fol 1 المقدمة في اسناء لاند منها *

Bab I • Fol 1^b الباب الاول في القاب الرحاف والعلل *

Bab II Fol 2^a الباب الثاني في اسماء البحور واعرابها واصرفها *

Khatimah Fol 6^a الخاتمة في القاب الابواب وعبرها *

For other copies of the work see Berlin, Nos 7131-2, and Paris, No 2357

The work has been frequently printed and lithographed in Cairo. For printed editions see Iktifâ'al-Qunû', pp 260, 475 and 476

Written in rough Naskh.

Not dated, probably 18th century.

No. 2220.

fol 30, lines 27, size $9\frac{1}{2} \times 6\frac{1}{2}$, $6\frac{3}{4} \times 4\frac{1}{2}$

المختصر الشافى على من الكافى

AL-MUKH'T'ASAR ASH-SHÂFÎ 'ALÂ MA'I'N AL-KÂFÎ.

A concise commentary on the preceding treatise, by Muhammad ad-Damānḥūī al-Miṣrī محمد الدمانورى المصرى. He composed the present work in A H 1230 = A D 1814, and died in A H 1288 = A D 1871. See Iktifâ'al-Qunû', p 475

Beginning

حمدا لمن سرفنا بمن هو سيد الكاملين و ابرل علمه فى الكتب
المستدين ما علمناه السعرو ما يدعى له ان هو الا ذكر و قران مدين
الح *

In the preface the author makes mention of an earlier and larger commentary on the text of Al-Khawwâṣ entitled الارشاد الشافى, as the work from which the present one has been abridged

For other copies see Berlin, No. 7137, and Cairo, vol iv, p 199.

The work has been frequently printed in Cairo.

Written in rough Naskh, with numerous short lacunæ.

Dated A H 1231 = A D 1815

No 2221

foll 5 lines 13 size 10×6 7×3½ .

[رسالة في العرص]

[RISÂLAH FI'L-'ARÛD]

A tract on prosody by Qutbaddin as Sarakhs طرب الدین السرخسی
السرخی

Beginning —

قال مولانا العاقل طرب الدین السرخسی رحمه الله رحمه واسعة
الحمد لله الذي ادى انسا للظلم العسطناس اا م لدون نه الشعر من له الطبع
المستعم ار اا م و على فعندا الصلوة و التسليم اما بعد فاعلم ابنا الاح
العربر وبعك الله و انا لما نكتب و نرعى ان السع لعط مورون عن قصد
البح *

The author belonged to Sarakhs a city in Khurasan The date
of his death and other particulars of his life are not known

Written in Nasta liq

Not dated probably 19th century